



*The Rev. M. George Whitefield
of Pembroke College Oxford.*



*The Rev. M. George Whitefield
of Pembroke College Oxford.*

THE LIFE

And particular PROCEEDINGS of the

Rev. Mr. George Whitefield,

FROM

The Time of his going to *Crisp* School, in *Gloucester*, to his Embarking for *Pensilvania*. Compiled for the Satisfaction of those Persons who are desirous of Reading the Genuine Account of that Gentleman.

By an IMPARTIAL HAND.

Among many other Particulars are the following ;

- I. His early Religion and Charity, taken notice of by the Heads of the Houses at Oxford.
- II. On his Reading a Book, intituled, *The Life of God in the Soul of Man*, he saw the Necessity of the New Birth.
- III. Was 2 Years under continual Temptations and Buffeting of the Devil.
- IV. Comes from Oxford to London, and preaches Charity Sermons.
- V. Sets sail for Georgia, had like to have been drowned, but arrives safe, where he preaches before the Free-Masons, and dines with them, &c. with his particular Proceedings at Georgia.
- VI. Sets sail from Charles Town for England.
- VII. Preaches at the Request of the Bishop of Limerick, who kisses him, and gives him his Blessing.
- VIII. He waited on the Bishop of Londonderry, and Archbishop of Armagh, and was very civilly treated.
- IX. Mr. Majendie's Letter to a Friend, concerning Mr. Whitefield's Behaviour at St. Margaret's Church, Westminster, and Mr. Bennet's Account of that Affair.
- X. His Account how part of the Money collected has been expended, and how the rest is to be laid out.
- XI. Queries sent to Mr. Whitefield.
- XII. A Method of Confession for Women Methodists.
- XIII. Deny'd preaching at Islington Church, so preached in the Church-yard.
- XIV. His Preaching at Kennington-Common, Moorfields, &c. with an Account of the Sums of Money collected.
- XV. Joseph Periam's First Letter to Mr. Whitefield, from No. 50. in Bethlehem Hospital; Mr. Whitefield goes to see him. His second Letter; Mr. Whitefield's Answer. His third Letter; Mr. Whitefield goes to him again and gets his Discharge.
- XVI. Takes another Tour in the Country, and continues collecting, and pays Money into the Trustees Hands for the Use of the Orphan House at Georgia.
- XVII. An Answer to the former Queries, with a Reply to the Answer, and an Answer to the Reply.
- XVIII. A modest Enquiry into the Principles and Practices of the New Sect of Methodists.
- XIX. A Poem on Eternal Misery, address'd to Mr. Whitefield.
- XX. A Copy of Mr. William Sewall's Letter, in Answer to one received from his Brother the Reverend Mr. Thomas Sewall at Genoa.
- XXI. Another Letter relating to Mr. Whitefield and his Followers, wherein is a Parallel drawn between the present Sect of Methodists (as they are commonly called) and the French Prophets.
- XXII. The Rev. Mr. Welles's Letter to Mr. Whitefield from Carliss, charging him with several Falsties.

L O N D O N,

Printed, and Sold by the Bookfellers in Town and Country. 1739.



THE
L I F E
OF THE
Reverend Mr. GEORGE
WHITEFIELD.



R. *George Whitefield* (who is the Subject of the following Treatise) was the Son of Mr. *Whitefield* in the City of *Gloucester*, whose Father and Ancestors had kept the *Bell-Inn* in that City for a great many Years: He was put to *Crisp* School, of the same Place, and was from thence elected to *Pembroke-College*, *Oxford*, where he continued some Time without being taken any Notice of; but in a few Years, the Heads of the Houses began to observe his con-

4 *The LIFE of the Rev.*

stant Attendance on Divine Service, receiving the Sacrament, and giving such Alms as his slender Fortune would permit; frequent Fasting, and practising every Christian Duty, and applied himself very closely to reading the Sermons that were published by some of the best Divines, such as *Sharp, South, Calamy, and Tillotson*, which last, he said, he looked on only as a System of Moral Ethicks, and that he knew no more of true Christianity than *Mahomet*. After this he read a Book, intituled, *The Life of God in the Soul of Man*, which he says is worth its Weight in Gold; and wherein he saw the Necessity of the New Birth. For two Years together, while he was at the University, he underwent a Series of Temptations and continual Buffetings of the Devil, which in a great Degree, he said, qualified him for the ministerial Office, in that he had experimentally tried all Things, and suffered every Sort of Temptation, can suit his Advice to the different States and Conditions of other People's Souls, not to mention his being better qualified than others for the composing his Sermons, for he never preached any thing but what he experimentally felt; whereas, says he, other People are forc'd to plod and rack their Brains whole Weeks in compiling a Discourse, when I am enabled to compile as fast as I can write. He likewise says, that the Holy Ghost first appeals to the Understanding, then over-rules the Will, that its Experiences are not to be described to an unregenerate Person, any more than Colours to a Man born blind.

When

Mr. George Whitefield. 5

When he came from *Oxford* to *London*, several of the Clergy, (at the Instigation of some of his Friends) lent him their Pulpits, where he preached Charity Sermons, and the Collections were generally more than double the Sums collected upon the like Occasions: Whether this or his Method of Preaching they disliked, I will not take upon me to determine.

Immediately after this Mr. *Whitefield* resolves upon going abroad, it being, as he said, the Divine Will he should, and the Reasons he could urge for this Journey, he thought would not be judg'd of impartially, so would give none.

Accordingly upon *Wednesday* the 28th of *December* 1737, he set out for *Deptford*, and lay at a Widow Woman's House, and from thence went on board the *Whitaker* at *Gravesend*, where he went on Shore and preached several Times while the Ship lay there; But on *Friday* the 6th of *January*, the Ship fell down to the *Nore*, from thence to *Margate*, and so to the *Downs*, and set sail from thence, *Jan.* 14. but the Wind turning full against them, they were drove back to the *Downs* again; On the second of *February*, there being a favourable Gale they again set Sail, and on the third had like all to have been lost, by an *East India* Ship having very nearly ran foul of theirs; but on the 20th of *February* they cast Anchor in *Gibraltar* Haven, staid there some Time, and preach'd continually, which had a very good Effect over the Soldiery; but in going from thence to *Gibraltar* was very Sea-sick, which

6 *The LIFE of the Rev.*

made him incapable of performing his Duty, but soon recovered; and just before they arrived in *Savannah* River, which was *May 7*, he had a little Touch of a Fever.

Thus being arrived at *Georgia* he was very well received, where he continued constantly praying and preaching to the People, and was very much followed from Place to Place by 'em, even so much, that the Heads of them thought the People lost too much Time in following him, which occasioned great Murmurs; but that did not prevent his preaching as before, all the Time he staid there.

Mr. *Whitefield*, after he returned to *Savannah*, was taken ill, but recovered very speedily, and preached before the Free Masons, with whom afterwards he dined, and was used with the utmost Civility.

On the eighth of *August*, after a pleasant Passage of five or six Days, he arrived at *Frederica*, a Town Southerly about a hundred Miles from *Savannah*, where there is about One hundred and twenty Inhabitants, who received him very friendly; where he stayed preaching and praying with them to the thirteenth of *August*, when they expressed a very great Concern at his leaving them.

He arrived at *Savannah* the sixteenth of *August*, continued there till the twenty eighth, and then went to *Charles-Town*, where he staid till the ninth of *September*, and then went on board the *Mary*, Captain *Cock* Commander, bound to *England*, and after a very dangerous and long Passage of nine Weeks and three Days,

Mr. George Whitefield. 7

Days, they arrived at *Karrigholt* in *Ireland*: After leaving this Place and travelling for *England*, he made *Limerick* in his Way, and there sent to inform Dr. *Burscough*, Bishop of *Limerick*, that he was arrived, by whom he was received with a great deal of Civility; and at his Lordship's Request, preached in the Morning at the Cathedral to a very numerous Audience. After Sermon the Mayor sent to invite him to Dinner, but he was engaged to the Bishop, who thank'd him for his Sermon, and offered him the Use of his Palace; but he told his Lordship he was to leave *Limerick* in the Morning. When he went to take Leave of the Bishop, he kissed him, and said, *Mr. Whitefield, God bless you, I wish you Success abroad. Had you staid in Town, this House should have been your home.*

He reached *Dublin*, *November 23*, and preached *Sunday, Nov. 26.* at the Churches of *Warborough* and *St. Andrew's*. He waited on *Tuesday* on Dr. *Rundle*, Bishop of *Londonderry*, and on his Grace the Archbishop of *Armagh*, Lord Primate of all *Ireland*; and was by both very kindly invited to Dinner, and very civilly treated.

On *Thursday, Nov. 30.* after near twelve Months Absence from *London*, he arrived safe at *Park Gate*, and on *Friday, Dec. 8.* came safe to Town, being met by several of his Friends.

I shall now give my Readers an Account of the most extraordinary Facts concerning Mr. *Whitefield*, since his Return from *Georgia*; and shall in the first Place, insert a very remarkable

8 *The LIFE of the Rev.*

able Affair that happened in St. *Margaret's* Church, *Westminster*, on Sunday, Feb. the 4th

Mr. Majendie's Letter to a Friend.

S I R,

‘ **A**S you seem desirous to know from me
‘ some Particulars relating to the Di-
‘ sturbance that happened in St. *Margaret's*
‘ Church, *Westminster*, on Sunday, February
‘ the 4th, I shall lay them before you with that
‘ strict Regard to the Truth and Impartiality
‘ that you expect from me, and I should be
‘ glad to meet with you upon the like Occa-
‘ sion.

‘ Mr. *Morgan* (who is Preacher to the
‘ Friendly Society) came to me some Days
‘ before this Affair happened, and desired me
‘ to preach for him before the said Society the
‘ following Sunday Evening, which I readily
‘ consented to. I went to the Vestry before
‘ Divine Service began; there I met with a Per-
‘ son belonging to the Society (whose Name I
‘ am told is *Bennet*) who told me Mr. *White-*
‘ *field* was in the Neighbourhood, and expected
‘ to preach; that he hoped I would not op-
‘ pose him, and that if Mr. *Morgan* had been
‘ in Town, he did not doubt but he would have
‘ complied with his Request. To this my An-
‘ swer was, That as I had promised my Friend
‘ I would preach for him, I thought it my
‘ Duty to keep my Word, and that he being
‘ the

Mr. George Whitefield. 19

the only Person I had to do with, I did not think it proper to resign the Pulpit without his Consent. Our Conversation being over, I went to the Minister's Pew, and gave a strict Charge to the Person who let me in, to open it again at the usual Time, which was promised me. Mr. *Whitefield* came to the Pew about the Middle of Divine Service, but finding it lock'd, went back (I hear) to the Vestry till Prayers were over: During which Time I had several Messengers sent me, who endeavoured to prevail upon me, by urging that the whole Society expected, and the Church-Wardens desired I would comply; both of which I then thought, as I now know, to be false. These repeated Intreaties, and indiscreet as well as unseasonable Applications, created, as you may imagine, no little Disturbance in the Church, a great Part of the Congregation being more intent on the Issue of this Contest than Divine Service. Whilst the Psalm was singing, the Pew-keeper came and asked me, whether or no I insisted upon Preaching? But being told I did, he, instead of opening it, withdrew immediately. Upon this Mr. *Whitefield* came from the Vestry, attended and surrounded by several young Men of his Party, who ushered him to the Pulpit in such a tumultuous Manner, as must have scandalized every unprejudiced Spectator, and is, I am sure, quite the Reverse of this Injunction of an Apostle, *Let all Things be done decently and in Order.*

Thus

10 *The LIFE of the Rev.*

Thus, Sir, I have given, in Compliance with your Request, a particular and faithful Account of this odd Event, in which I am conscious I have advanced nothing but what is strictly true, and leave you to make what Use of it you shall think proper.

I am, &c.

J. MAJENDIE.

P.S. I had almost forgot to tell you, that when I complained in the Vestry before several Persons belonging to the Society of the Irregularity of this Proceeding, Mr. Whitefield, who was present, acknowledged (tho' in an indirect way) that he had offended.

Mr. Bennet's Account of the above-mentioned Affair.

ON Sunday, February 4, at the Desire of the Friendly Society, Mr. Whitefield came from Spittlefields Church to St. Margaret, Westminster: He would have gone into the Minister's Seat, but could not, there being no one to unlock the Door: He then went in the Vestry, and staid there during the Prayers. The usual Preacher before the Society was out of Town; otherwise they would have acquainted him with their Desire of Mr. Whitefield's preaching, which

Mr. George Whitefield. 11

which they doubt not he would have complied with. That he had desired another to preach they knew not, when they asked Mr. *Whitefield* to do it; but when he was come, in compliance with their frequent repeated Desires, they did insist upon his Preaching.

A different Account of this having been publish'd, I *Thomas Bennet*, being one of the Stewards of the Society, and the Person who acquainted him with their Desire, do declare the above to be Matter of Fact, as it really is. Those Circumstances, *That the Preacher's Pew was guarded by several lusty Fellows, and that another Party conveyed the unlicensed Intruder triumphantly up into the Pulpit, and kept Centry upon the Stairs, for fear he should be taken down in as forceable a Manner as he got up, is entirely False.*

Thomas Bennet.

*The following was published by
Mr. Whitefield.*

IT being the Apostle's Advice to provide *Things honest in the Sight of all Men*, that the Benefactors may be satisfied how their several Contributions have been expended, I thought proper to publish the following Account.

I made this private Collection, First, Towards buying or printing Religious Books.
———Secondly, Building a Church.———

Thirdly,

12 *The LIFE of the Rev.*

Thirdly, Maintaining Orphans, and Building an Orphan-House. — Fourthly, Supporting poor House-keepers.

N. B. There is no mention in the ensuing Account of any Money expended for an Orphan-House, because that was not set on Foot. — But now I am about to collect Money for the erecting one, and am to have the entire Disposal and Management of it.

Such a Place is much wanted in *Savannah*, for there are many Orphans, who now being obliged to live in the Families about Town; lose all the Advantages they receive at School.

Besides, it will be a great Encouragement to People to go over to the Colony, when they are assured their Children will be provided for after their Decease; and it will be an unspeakable Comfort to all Parents already there, who fear nothing so much as having their Children left destitute when they are dead.

Further, if the *Indians* that live near the Town, can be persuaded to send their Children, it seems to be the only proper Means to bring about their Conversion.

It may be farther considered, that the Children to be maintained in this Orphan-House, are to be bred up to manual Labour from their very Infancy. — That the Persons to be employed in their Education, it is to be hoped, have the Glory of God at Heart, and desire

no other Gratitude than Food and Raiment.—
Part also of the Orphan-House is to be set apart for an Infirmary, when sick Servants and poor People, who are now in great Danger of perishing for want of Necessaries, are to be taken in, and provided for; which must be a great Ease and Assistance, not only to the Servants, but to Masters and Mistresses of Families, who cannot afford to have Physicians, or furnish sick Servants with Things convenient.

Mr. Seward, a Gentleman of known Integrity and good Fortune, intends to go to Georgia with me, to set forward this good Work.—And whosoever have a Mind to subscribe towards it, are desired to send their Subscriptions to *John Thorold, Esq;* at *St. James's Place*; *James Hutton*, Bookseller, without *Temple-Bar, London*; *Mr. Seward*, at *Gara-way's Coffee-House*; *Mr. Hoare*, Banker in *Fleetstreet*; the *Rev. Mr. Walter Chapman*, at *Bath*; the *Rev. Mr. Kinchen*, Fellow of *Corpus Christi College in Oxford*; *Mr. Gabriel Harris, jun.* Bookseller in *Gloucester*, and *Mr. Samuel Perkins*, Haberdasher of Small Wares, in *Wine-street, Bristol*; or to myself at *Mr. John Bray's*, a Brasier in *Little Britain, near Aldersgate, London*.

N. B. Publick Accounts of all Particulars expended, will be given from Time to Time, and whosoever have a Mind to subscribe annually, are desired to give in their Names and Places of Abode, to any of the Persons above-mentioned.

Imme-

14 *The LIFE of the Rev.*

Immediately after this, he set out on his Tour to the West, and preached in the open Fields, Commons, and from Hills, to great Numbers of People, especially at and near *Bristol*: The greatest Part of his Followers consisted of Colliers, whom he has preached into tolerable good Behaviour, for before his going among them, they were such a boorish Set of People, that they would not give a civil Answer to any one that asked them a Question, and generally consumed all the Money they got by their Labour in Rioting and Drunkenness; but are now so far reformed, as to have Meetings after Business is over, hear the Scripture expounded, sing Psalms, all after the Method of *Mr. Whitefield*.

The following Letter was sent to Mr. Whitefield when he was at Bath.

QUERIES to Mr. Whitefield.

SIR,

TH E R E is no need of any other Preface or Apology for my desiring a Solution of the following Queries, than that the Principle on which they depend is, by you maintained to be of the most Importance, such as no Christian should be ignorant of, especially a profest Teacher and Instructor of others.

This

Mr. George Whitefield. 15

‘ This therefore being a sufficient Reason to
‘ apply for Information from a Person so rea-
‘ dily disposed to bring all Mankind out of
‘ Darknes and Error, I proceed to acknow-
‘ ledge,

‘ That I do not perceive in myself those O-
‘ perations of the Spirit, which you discover
‘ within, and experimentally feel.

‘ But though I am hitherto unacquainted
‘ with this extraordinary and supernatural
‘ Light, and therefore will not pretend to
‘ determine any Thing above the Reality or
‘ Evidence of its Operation in you, yet I think
‘ my natural Reason will suggest thus far, that
‘ if there is such a *Light* vouchsafed from Hea-
‘ ven, it must certainly tend very much to the
‘ Benefit and Advantage of those happy chosen
‘ few, who enjoy this signal Characteristick of
‘ Divine Favour; as it will give them the
‘ clearest and most perfect Knowledge of their
‘ Duty, and a suitable Power of performing
‘ it; which seems to me the greatest Blessing
‘ we can enjoy in our present State of Proba-
‘ tion, because it would render us easy under all
‘ Circumstances here, and happy hereafter.

‘ Be pleased therefore to specify,

‘ I. What are those Principles, Doctrines,
‘ Articles of Faith, Motives, &c. which this
‘ extraordinary Light reveals; after what
‘ Manner they come into the Mind; and by
‘ what Mark or Character you distinguish
‘ them

16 *The LIFE of the Rev.*

‘ them from the Delusions of Fancy, or worse
‘ Temptations ?

‘ II. What are those particular Duties you
‘ are enabled to perform : Which all others
‘ must leave undone, till they obtain the same
‘ Means of performing them, *viz.* An extraor-
‘ dinary Intercourse with the Deity ? Or,

‘ III. If I am mistaken in my Conjectures,
‘ That if it doth exist, it must exist for such
‘ Ends or Purposes.”—— ‘ Be so kind as to
‘ mention in a particular and determinate
‘ Manner for what other Uses it is given, to
‘ what Purposes you apply it, or it applies you,
‘ and for what special Ends desirable ; which
‘ Ends could not be obtained without it ?

‘ Here then you have ample room of being
‘ serviceable to Mankind. For as you will al-
‘ ledge, that all Men might enjoy this signal
‘ Blessing, were it not for their Sins, which
‘ either withhold or withdraw it, so you must
‘ allow, that if a precise and exact Summary
‘ were given us of those several Doctrines, and
‘ Duties or Advantages, that cannot be known,
‘ or performed, or received, without this Di-
‘ vine Assistance, it would greatly alarm, and
‘ make us more sensible of our dangerous Situa-
‘ tion——A good Step this is towards Repent-
‘ ance, and Amendment of Life ; or (if you
‘ please) toward Regeneration and a new
‘ Birth.

‘ Nor will it take up much of your Time
‘ in vouchsafing a distinct Answer to every Par-
‘ ticular

Mr. George Whitefield. 33

*that you may attain, are the hearty and fervent
Wishes of*

Your loving and sincere Friend,

Wednesday, May

9. 1739.

JOSEPH PERIAM.

*I am ashamed to trouble you thus, but my Heart
is full of you.*

Upon reading this I was sensibly touched with a Fellow-feeling of his Misery; at my Request, Mr. *Seward*, and two more Friends, waited upon the Committee. But alas! they esteemed my Friends as much mad as the young Man, and frankly told them, both I and my Followers, in their Opinion, were really beside themselves. My Friend *Seward* urged the Example of the young Persons, who called the Prophet that was sent to anoint *Jehu* King, a mad Fellow;—of our Lord, whom his own Relations, and the *Scribes* and *Pharisees*, took to be mad, and besides himself—and *Festus's* Opinion of St. *Paul*. —He further urged, that when young People were under their first Awakenings, they were usually tempted by the Devil to run into some Extreams.—But all such Language confirmed the Gentlemen more and more, that Mr. *Seward* was mad also. And to prove that the young Man was certainly mad, they called one of the Attendants, who said, when Mr. *Periam* first came into
3 C the

34 *The LIFE of the Rev.*

the Place, he stript himself to his Shirt, and prayed.—The Reason of this, as Mr. *Periam* afterwards said, was, that he might inure himself to Hardship at once: For being brought from *Bethnal-Green* where he was taken great Care of, into a cold Place, without Windows, and a damp Cellar under him, he thought it best to season himself at first, that he might learn to endure Hardships as a good Soldier of Jesus Christ. In the Midst of the Conference, some ways or other, they mentioned his going to *Georgia*, and said, if I would take him along with me, they would engage that his Father should give Leave to have him released.—A Day or two after, Mr. *Seward* waited upon his Father, who gave his Son an excellent Character, and consented to his going Abroad.—After this he waited upon the Doctor, who pronounced him well.—And to-Day he waited again upon the Committee, who behaved very civilly, and gave the young Man a Discharge.

He is now with me, and I hope he will be an Instrument of doing Good.—The Hardships he has endured in *Bethlehem*, will, I hope, prepare him for what he must undergo Abroad.—And being now not quite ignorant of Satan's Devices, he will be better qualified to prevent his getting an Advantage over others.—Before I leave my Account of him, I cannot help telling what Usage he met with at his first coming into *Bethlehem*. Being sensible within himself, that he wanted no bodily Physick,

Phyſick, he was unwilling at firſt to take it; upon which four or five took Hold of him, curſed him moſt heartily, put a Key into his Mouth, threw him upon the Bed, and ſaid (though I had then never ſeen nor heard of him) you are one of *Whitefield's* Gang, and ſo drench-ed him.—I heard alſo, that there was an Order given, that neither I, nor any of my Friends, ſhould be permitted to come unto him.

On *Sunday, May 20*, he preach'd at *Moorfields* and *Kennington*, at both which Places he collected near fifty Pounds for the Uſe of the Orphan Houſe: And on the *Friday* following reached *Oulney* in *Buckinghamſhire*; and met with the Rev. Mr. *Rogers* of *Bedford*, who had lately commenced Field-preacher.

He preached on a Common near *Northampton* with great Power from the Starting-Post, being then, as he thought, in actual Poſſeſſion of one of the Devil's ſtrong Holds; and a few Days afterwards from the Stairs of a Windmill, the uſual Pulpit of Mr. *Rogers* of *Bedford*, to about three Thouſand People. Afterwards went to *Hitchin* in *Hertfordſhire*; at about Two o'Clock he got upon a Table in the Market-place, which is near the Church, but ſome People got into the Belfry and rung the Bells, ſo that he could not be heard; and was obliged to remove into the Fields, and preach there.

After this Mr. *Whitefield* returned to Town again, and continued preaching in *Moorfields*,

Kennington-Common, and Blackbeath, &c. where he collected large Sums of Money for the Orphan House at *Georgia*; and as there has been divers Reports in Relation to Mr. *Whitefield's* going to *Georgia* to see the Work carried on, and the Money justly laid out that is collected upon that Account, I can assure the Publick, that he has already paid a very considerable Sum of the Money collected into the Hands of the Trustees of *Georgia*.

This I mention, because I would do Justice to Mr. *Whitefield* throughout this Account.

An Answer to the Queries sent to the Rev. Mr. Whitefield, from the Reverend Mr. T--ck--r, Minister of All-Saints, Bristol; in a Letter to the Querist.

S I R,

HA D not the *Bristol* Queries, been said to be written by the Reverend Mr. *T--ck--er*, I should have imagined, they had come from one, who had no manner of Notion of Divine Revelation; but as you are a *Reverend Minister*, must suppose you to be a Christian, though you have given great Room to think, that you believe nothing of the Operations of the Holy Spirit, by owning, that you do not
per-

perceive them in yourself, and are hitherto unacquainted with any extraordinary and supernatural Light: You will not allow the Holy Spirit necessary, either to enlighten our Minds, that we may know our Duty, or to give us any Assistance to perform it; and you seem to intimate, pretty strongly, that the Operation of the Spirit, is *inconsistent with the natural Power of the Understanding, and Free Agency*. The most arrant Deist, could not have gone lower in his Notions in this Particular, than you have, to the great Dishonour of your ministerial Character.

Though you do not argue expressly, against *feeling* the Operations of the Spirit, yet, by putting that Word in *Italicks*, you, no Doubt, intended a *Sneer* at Mr. W. who, you say, pretends to *feel* them experimentally. I remember the *weak Remarker* on Mr. W's *Journal*, pretended to triumph much in his Arguments against this *feeling* the Spirit, &c. and it is generally, I suppose, thought a Mark of *Enthusiasm*, if any one say, he has a Feeling, or an inward Sensation or Perception of the Effect of the Spirit's Operations in his Soul. But some are so unhappy in their Reasonings, as to *attack* the *Scriptures themselves*, in the very Books they write, on Purpose to defend them. When St. Paul said, *The God of Peace fill you with all Joy in believing*, surely he imagined, that by *this* they would *feel* the Power of their Faith, when by the Grace of the Spirit of God, it was productive of *all Joy* in them. How many

38 *The LIFE of the Rev.*

many Texts might be produced to the same Purpose?

But let us come to your *Queries*, the first of which is, 1. 'What are those *Principles, Doctrines, Articles of Faith, &c.* which this extraordinary *Light* reveals; after *what Manner* they come into the Mind; and by what *Mark* or *Character* you *distinguish* them from the *Delusions of Fancy, or worse Temptations.*'

Answer. Those *Principles, Doctrines, Articles of Faith, &c.* we will suppose to be such, as are contained in the Scripture, and such as are effectual to convey so much Divine Knowledge as is necessary to Salvation. If you should object, that if these Things are in Scripture, what Need is there of an extraordinary *Light* to reveal them; I shall desire you to consider, that a Man cannot have a *right Faith* in any one Doctrine of Christianity, but he must be beholden for it to the Spirit of God: *No Man can say, that Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3.* This extraordinary and supernatural *Light*, which the Holy Spirit pours into our Minds, appears to be absolutely necessary for us, from many other Places of Scripture.

As to the *Manner* these *Principles, Doctrines, &c.* come into the Mind (you might have better said, the Manner in which we are enabled to discern, believe, and embrace them), I answer, I know not; but will it follow, because we cannot explain the *Manner* of any Thing being done, that therefore it is *not* done? When you tell

tell me after what manner a *Thought* comes into the Mind, I will undertake to tell you how these *Principles*, &c. come into it. I recommend to your Consideration, *John* iii. 8.

If the *Mark* or *Character*, by which these Principles, &c. are distinguished from the *Delusion of Fancy*, or worse *Temptations*, is the WORD OF GOD, or their being contain'd in the *Word of God*, I hope you will have more Prudence than to deny this to be a *satisfactory* and *certain* Criterion. Your next Query, which is a very *dark* one, is

2. 'What are those *particular Duties* you are enabled to perform, which all others must leave undone, till they obtain the same Means of performing them, viz. *An extraordinary Intercourse with the Deity?*'

Answer. The Duties, I suppose, are not *particular*, they are *general*, the Duties of every true regenerate Christian: A Man *unregenerate* may do the *external* Part of many Duties, but still the right Christian Principle, upon which they are to be done, may be wanting in him, and consequently in *that respect*, they may be left undone by him. The Attainment of those Principles, supposes a Spiritual Intercourse with the Deity. I will suppose the Word *Extraordinary* to be of no Signification to the *Intercourse* you are speaking of, since if there is an Intercourse with the Deity, such as a Christian ought to have, we have no Occasion to call it *Extraordinary*. If you *deny* an Intercourse with the Deity to be a Thing necessary

40 *The LIFE of the Rev.*

cessary to the Christian Life; I must pity that Man's Condition, which has nothing to do with God, and in which God, in the way of Salvation, has nothing to do with him. Is there not an Intercourse, on Man's Part, with God, when Man prays to him fervently, and exercises himself in humble and devout Acts of Faith, Hope and Love towards him; and is there not an Intercourse on God's Part with Man, when God assists us in these Holy Exercises, when he draws our Hearts to him, and confirms our Faith and Confidence in him? I proceed to your last Query, which is,

‘ 3. If I am mistaken in my Conjectures,
 ‘ That if it doth exist, it must exist for such
 ‘ Ends and Purposes, or be so kind as to men-
 ‘ tion in a *particular* or *determinate* Manner,
 ‘ for what other Uses it is given, to what Pur-
 ‘ poses you *apply* it, or it *applies* you, and for
 ‘ what special Ends desirable, which Ends
 ‘ could not be attained without it?’

Answer. Here again you express yourself very oddly; but it is no wonder, for you seem not to have a very clear Head, much Perspicuity cannot be expected from your Diction. However, as this Query is grounded on a Supposition of your being mistaken in the two first; there seems no Necessity, considering what has been said already to *them*, to make any Reply to it.

If I have mistaken *you*, please to let me know it, and tell me both what you mean by the Expressions, in which you oppose Mr.

W's

Mr. George Whitefield. 41

W's Notions of *supernatural Light* and *Assistance*, and what your own Notions are of these Things.

I am,

S I R, &c.

Mr. Tucker's Reply to Mr. Wesley's Answer to his Queries.

S I R,

MR. *Whitefield* having boasted, that he received extraordinary Illuminations, and surprising Influxes of the Holy Spirit, — * That it is not only appealed to his Understanding, but even over-ruled and forced his Will.—That he could no more describe it's Operations to an unregenerate Person, than he could describe Colours to a Man born Blind. — † That nevertheless, the best way of

* See his Character signed by himself, the Original now in my Custody; the Contents whereof I was apprized of long before, except the Part relating to his own Wit and Capacity; compare it with his last Journal, page 81, viz. Mr. Seward's Case.

† These are Mr. *Whitefield's* own Similies; and it is very true, as my Antagonist smartly observes, "I have not a clear Head" in these Matters.

conveying

42 *The LIFE of the Rev.*

conveying his Meaning, was to compare them to a Flame of Fire, Hot Water, or the Motion of the Foetus in the Womb ; these, I say, and many other the like blasphemous and enthusiastical Notions, having been propagated with too much Success, among several well-meaning, but ill-judging People ; I thought it my Duty as a Clergyman, and a Christian, to prevent, as far as was in my Power, the spreading of such dangerous Principles, which strike at the Root of all Religion, and make it the Jest of those who sit in the Seat of the Scornful.

But how to compass my Design was the great Difficulty, for to Reason and Dispute with them, I very well knew was to no Purpose ; they saw, and heard, and felt or fancied that they did so ; and there was no persuading them to the contrary.

I therefore resolved to allow them their own Terms, not denying their Principles and Pretensions, but only enquiring what Advantage or Benefit they received by them ; hoping by this Means, either to draw them out of their unintelligible Jargon, and to shew the World they had no Meaning under these pompous Sounds ; or if they really had, to give them an Opportunity of convincing Mankind, in a speedy and concise Way, that they actually did enjoy somewhat superior to the rest of their Fellow Christians, who pretend to no more than the ordinary and common Assistance of the Holy Ghost.

Accord-

Accordingly, I drew up my Queries in the civilest Terms I was Master of, using no Personal Reflections, or uncharitable Expressions, but desiring a plain Narrative of the Effects and Benefits arising from these extraordinary Impulses; concluding with a Promise of being myself a Convert, if they could convince me it would better my Condition; and convey any Spiritual Advantages, which I do not enjoy already.

But, it seems, great was my Crime in daring so much as to doubt of these Things.

—* For Mr. *Whitefield*, first of all by his Friends, prevented the printing of them in the *British Journal*, and next would not vouchsafe any Reply; but wrote a Letter, wherein he tells me very lordly and laconically, *My Motto is, Answer him not a Word*; applying the Expression of *Hezekiah* against the blasphemous *Rabshekah*, to his own Case and mine. † He has likewise pronounced Sentence against me, ‘That while I continue in this way of Thinking, he absolutely despairs of meeting me in Heaven.’

Agreeable to this, his Friend and Assistant at *Bristol*, the Rev. Mr. *Hutchins*, put

* *This Attempt of the Methodists to take away the Liberty of the Press, shall be proved upon them.*

† *Some of Mr. Whitefield's Followers have insulted and reviled me in passing along the Streets; and declared, that they looked upon me, as the Enemy of God, and His Religion. This was owing to Mr. Whitefield's Pointing at me so often in his Prayers, and describing me in his Harangues to the Populace.*

44 *The LIFE of the Rev.*

out some Remarks on my Queries, wherein, with the usual Christian Spirit and Meekness of the Sect, he affirms, 'That I had cast a
' Slur upon my Gown, ——— That I ought to
' quit the Ministry. ——— And that I got it
' by downright Falshood and Equivocation.' With a great deal more that favoured strongly of absolute Predestination and Reprobation.

The next, whose Vengeance I have drawn down upon me, is the Gentleman in Print; he indeed, has not thought proper yet to proceed to the grand Anathema; but, out of his abundant Goodness, directly concludes, 'That I have done great Dishonour to my
' Ministerial Character, and am an arrant
' Deist,' because I dispute the Necessity of any extraordinary Effusion of the Holy Ghost in this Age of the Church, and because I cannot believe, that in influencing and disposing us to good Actions, and checking us from bad ones, *He doth over-rule and force the Will.* Happy is it for us, that the Methodists, with their Allies, the * *Field-Preachers in Scotland*, have not yet the Power in their Hands of destroying all whom they weakly imagine to be God's Enemies.

But setting aside these, their very gentle Reproofs, let us come to their Reasonings.

* See a Letter from a Scotch Field Preacher in his late Journal. See likewise his associating with the Welsh Itinerant Howel Harris.

— This Gentleman is pleased to call his Letter, an Answer to my Queries, and the Title bespeaks it so; but the Contents have no other relation to them, than a wilful perverting of their Meaning: For I ask about one thing, and he answers about another. † My Queries are concerning those extraordinary and surprizing Effusions, or the New Birth these People pretend to in particular, and maintain to be absolutely necessary to Salvation; — and this Gentleman is so good as to inform us, what are those ordinary and common Assistances of the Holy Spirit, which are communicated to all good Christians in general. In this I really think he has succeeded pretty well; but this was not the Question asked him. Thus he goes on quoting Texts of Scripture, and seems vehemently moved against an Antagonist, that no where exists but in his own Imagination.

† I have been credibly informed from several Eye-Witnesses, Friends to Mr. Whitefield, that at the Societies in Bristol, Mr. Wesley has prayed, That God would visibly manifest some Token of his Favour. And presently after that, there were Persons that screamed out, and put their Bodies into violent Agitations and Distortions, seeming all over convulsed, to the Fright and Amazement of several People. But upon others offering their Assistance, Mr. Wesley called out, Let them alone, They can no more help it than the Sun can cease to Shine. And then they went to Prayers, and Sung an Hymn, invoking the Holy Ghost to come down upon them; and afterwards returned Thanks that he was come, singing another Hymn: This being ended, these enlightened Persons were placed on an Eminence for the rest to behold.

For if he will call the *Ordinary* Operations of the Holy Ghost, whereby 'we hope to have our Minds enlightened, that we may know our Duty, and be assisted in performing it;' I say, if he chuses to call it *Extraordinary*, rather than join with the common and usual manner of speaking (whereby in calling it *Ordinary*, we distinguish it from the *Extraordinary* and miraculous Effusions in the Apostolical Times, and Infancy of the Church) he may be as singular as he pleases for me. I will not contend with him about Words and Names; though indeed, he seems not determined with himself, whether he will call it so or not; for in his pretended Answer to my second Query, he says, 'If there is an Inter-course with the Deity, such as a Christian ought to have, we have no Occasion to call it *Extraordinary*.' His Cavilling therefore was only to serve a present Turn.

But the true State of the Case was this: Mr. *Whitefield* had advanced Notions that could not possibly be defended.—* He had pretended to have received into his Soul extraordinary Influxes of the Deity; the Use and Benefit of which neither he nor his Friends have yet been able to make out, though these

* To gain Credit with the Populace, when he was upon the Marvellous, he often had in his Mouth at Bristol this dreadful Imprecation, "If what I say be not strictly true, may all that ever heard me, may you that now hear me, and all that shall hereafter, rise up in Judgment against me, and rejoice at my Damnation."

Queries were put to him for that very Intent.
 —† He had represented the Regenerate as mere Machines, being actuated by the Spirit to such a Degree, as to have their Wills overruled, and consequently to be no more Moral Agents, than a Piece of Clock-work: This his Friend seems aware of, and therefore shifts the Question, instead of answering it; an usual Artifice in a bad Cause.

His next Attack is on my Phrase and Diction: Here he says, I ought not to have asked, 'After what Manner they come into my Mind, but after what Manner we are enabled to discern, believe, and embrace them.' This, I think, is not worth disputing about; as he likes his own Style best, let him please himself. But my Reason of inserting it, was to find out, after what unusual Manner Mr. *Whitefield* came by his extraordinary Principles, &c. if he had any, viz. Whether or no, by immediate Inspiration, * as some of his Followers believe concerning him; and as his Journal in many Places seem to imply.

† See his Character signed by himself, and many parallel Places throughout his Journal.

* Witness a stupid printed Paper in Doggrel Verse, by one Jaques, a Glover in Bristol.

*He doth not premeditate,
 For the Spirit doth to him dictate.*

And Mr. Whitefield says himself, "He can produce two Cobblers in Bristol, that know more of true Christianity than all the Clergy in the City put together." Query, Whether these Cobblers are not inspired?

48 *The LIFE of the Rev.*

On the third Query, the Gentleman is a little severe, for it seems he had met with a Copy, (not one of those printed at *Bristol*) which had a small Particle, *viz.* (*or*) inserted in, greatly injuring and obscuring the Sense.— And this is the Beginning and Ending of his Triumph.

But before I take my Leave of him, I would desire him to consider, that if I really was a Deist, as he represents me, I should not have been such a strenuous Opposer of Mr. *Whitefield*: No, † The Deists seem strongly inclined to favour his Cause, and foment the Division. They, in particular, are highly delighted with his shocking Scheme for confessing the Women; the graver Part, with the abuse and miserable Perversion of Scripture Sentences, and the more dissolute with his indecent and loose Interrogations. This is a Scheme so evidently calculated to promote Vice and Lewdness, that many People still persist in thinking 'tis only a waggish Sneer put upon him. But the Gentleman need not be told the contrary; as he appears to be Mr. *Whitefield's* Friend, he must know, that 'tis a genuine and real Piece, approved and recommended by the Heads of the Sect, and actually put in Practice, both in *London* and *Bristol*. Since therefore he has taken upon him to vindicate Mr. *Whitefield's* Principles and Conduct, he is here called upon publickly to defend it.

† See some late Pamphlets from that Quarter.

‘ ticular, in this Request : For as I do not de-
 ‘ sire a Philosophical Account of what this Spi-
 ‘ rit is, whether the same with the Quakers,
 ‘ or a different one, or how it actuates, or how
 ‘ consistent with the natural Powers of the Un-
 ‘ derstanding, and moral Agency ; but only of
 ‘ what Benefit and Advantage it is, and where-
 ‘ fore desirable.——I apprehend it can be
 ‘ considered as a Matter of Fact, and expres-
 ‘ sed in a few Words, with little or no Trou-
 ‘ ble. If I am guilty of any Impropriety in
 ‘ my Manner of speaking about this mysterious
 ‘ Subject, ’tis a Mistake unavoidable in my pre-
 ‘ sent Circumstances ; and therefore beg Leave
 ‘ to repeat my Desire of a clear and explicit
 ‘ Answer ; An Answer not made up of gene-
 ‘ ral Terms and Phrases of an unsettled Mean-
 ‘ ing, but pointing, and particular, whereby
 ‘ I may perceive the Usefulness of this Light
 ‘ Within, and the extream Danger of being
 ‘ unconcern’d about it. And in the mean
 ‘ Time do engage to give to all you advance,
 ‘ a fair and impartial Reception, according to
 ‘ the Apostolical Rule of proving all Things,
 ‘ in order to hold fast that which is good.

Yours, &c.

The following was copied from one under
 Mr. W.——’s own Hand.

*A Method of Confession drawn up
for the Use of the Women Me-
thodists. Taken from the Ori-
ginal.*

THE Design of our Meeting together is
to obey the Command of God——
Confess your Faults one to another, and pray
one for the other, that ye may be healed.——
To this End we intend to meet twice a Week.
——To come punctually at the Hour ap-
pointed, without some extraordinary Reason.
——To begin (those of us who are present)
exactly at the Hour, with Singing and Prayer.
——To speak each of us in Order, plainly and
freely, the true State of our Hearts, with the
Faults of Thought, Word, and Deed, and the
Temptations we have been in since our last
Meeting.

——To end every Meeting with Sing-
ing and Prayer, suited to the State of each
Person present.

——To desire some Person among us to
speak her own State first, and then to ask the
next in Order, as many and as searching Que-
stions as may be, concerning their State, Sins,
and Temptations.

Some of those Questions proposed to every
one

one before she is admitted among us, may be to this Effect.

Have you a Witness of God's Spirit with your Spirit, that you are a Child of God?

Have you Joy in the Holy Ghost?

Is the Love of God shed abroad in your Heart? If not,

Have you the Forgiveness of your Sins?

Has no Sin, inward or outward, Dominion over you?

Have you Peace with God through *Jesus Christ*? If not,

Do you see yourself a lost Sinner?

Do you know you deserve to be damned?

Do you despair of being saved, either by your own Works, or by your own Righteousness, and hope for Forgiveness of Sins and Justification, only through a living Faith in *Christ Jesus*?

Do you desire to be told of your Faults?

Do you desire to be told of all your Faults, and that plain and home?

Do you desire that we should tell you whatever we think, whatever we hear concerning you?

Do you desire that in doing this, we should come as close as possible, that we should cut to the Quick, and search your Heart to the Bottom?

Is it your Design to be on this and on all Occasions entirely open, so as to speak every

20 *The LIFE of the Rev.*

Thing that is in your Heart without Exception,
without Disguise, and without Reserve?

Are you in Love?

Do you take more Pleasure in any Body than
in God?

Whom do you love just now, better than
any other Person in the World?

Is not the Person an Idol? Does he not
(especially in Publick Prayer) steal in between
God and your Soul?

Does any Court you?

Is there any one whom you suspect to have
any such Design?

Is there any one who shews you more Respect
than to other Women?

Are not you pleased with that?

How do you like him?

How do you feel yourself when he comes,
when he stays, when he goes away?

The last ten Questions may be asked as often
as Occasion offers.

The four following at every Morning.

What known Sin have you committed since
our last Meeting?

What have you said, thought, or done, of
which you doubt whether it may be
a Sin?

What Temptations have you felt? How was
you delivered from them?

What

Mr. George Whitefield. 21

What Comforts or Communications have you had from God, since our last Meeting?

On the 25th of *April*, Mr. *Whitefield* came to *London*, and was kindly received by his Followers, and went in the Evening to a Society he had in *Fetter-Lane*; and on the *Friday* following went to preach at *Islington* by the Permission of the Reverend Mr. *Stonehouse*, whom he calls Brother in Christ; but the Church-Wardens would not let him, without he produced a Licence; and he having been presented to the Living of *Savannah*, which is in the Bishop of *London's* Diocese, said, he had a better Right than Hundreds of the inferior Clergy, who are by his Lordship suffered to preach; but he was not permitted: When Service was over he preached in the Church-yard; then went and expounded at a Society at *Wapping*, and said that the *London* People were much improved since he left them.

He preached again in *Islington* Church-Yard in the *Saturday* Morning following, to a Congregation near as large again as that the Time before; and in the Evening expounded to a Society of Women at *Fetter-Lane*, and after that to another at *St. Mary Hill*, where by People's pressing the Door was broke down.

The 29th of *April* (*Sunday*) he preached in *Moorfields* to a great Number of People; and after that went to hear Dr. *Trapp* at

22 *The LIFE of the Rev.*

Christ-Church, Newgate-street, where the Doctor preached a Sermon from these Words, *Be not righteous over-much, why shouldst thou destroy thyself*; he heard it with great Serenity, though the Sermon was directly levelled at him and the other Methodists, and charges the Doctor with not being so calm in his Discourse as he wished him; and says, that his Sermon was founded upon wrong Suppositions, for tho' he was a learned Man, he knew nothing yet as he ought to know.

The following Evening he went about Five o'Clock and preached at *Kennington-Common*, to about Thirty Thousand People, who were observed to be very attentive. The next Day he received several Letters from *Georgia*, that mentioned they were but in a very indifferent Condition. On *Tuesday* he preached in *Islington Church-yard* to a very large Congregation; and in the Evening expounded in a Private House on *Dowgate-Hill*, from a Window that looked into the Street.

Preached again on *Wednesday* Evening to about Ten Thousand People on *Kennington-Common*, and after that attended the Society in *Fetter-Lane*: The following Day was spent in preparing for his Voyage, till Six in the Evening, and then preached to a greater Audience than before.

On *Saturday* following preached again at *Kennington-Common* to about Twenty Thousand,

Mr. George Whitefield. 23

land, and the Remainder of the Evening he spent in preparing for *Georgia*; and on Sunday preached in *Moorfields* to Twenty Thousand People, who behaved very orderly; and in the Evening preached again at *Kennington-Common* to near Fifty Thousand People, and continued his Discourse near an Hour and an half.

On the Monday prepared again for his Voyage to *Georgia*; and in the Evening expounded in a private House, where he collected Ten Pounds for the Orphans: Preached as usual at *Kennington-Common*, and tho' it rained hard, there was above Twenty Thousand People. Next Day he waited on the Trustees for *Georgia*, who received him with a great deal of Civility, and gave him a Grant of Five Hundred Acres of Land for him and his Successors for ever, for the Use of the Orphan House. Being taken ill this Afternoon, he took as some approaching Mercy, and notwithstanding his Illness preached in the Evening at *Kennington-Common*, where he collected above Forty Seven Pounds, amongst which were Sixteen Pounds in Half-pence.

On the Tenth of May, he preached at *Kennington*, but it raining pretty hard, there was not above Ten Thousand People, and great part of his Discourse ran on a particular Providence. The following Day he preached to a larger Number of People than before, and collected Twenty Six Pounds Fifteen Shillings and Six-pence for the Orphan House,

24 *The LIFE of the Rev.*

and his Sermon was upon the *Publican and Pharisee*.

On the Saturday following, he agreed for himself and eleven more to go on board the *Elizabeth*, Capt. *Allen*, for *Pensilvania*, and from thence intends to go to *Georgia*: In the Evening he preached at *Kennington Common* to about Twenty Thousand People: The Sunday Morning following at *Moorfields*, where he collected Fifty Two Rounds Nine-teen Shillings and Six-pence, whereof there was above Twenty Pounds in Half-pence; and in the Evening at *Kennington-Common*, to near Sixty Thousand, and collected Twenty Nine Pounds Seventeen Shillings and Eight Pence. After these two great Collections, Mr. *Whitefield* expresses himself in these Words,

I doubt not but many self-righteous Bishops, when they see me spreading out my Hands to offer Jesus Christ to all, are ready to cry out, How glorious did the Reverend Mr. Whitefield look to Day, when, neglecting the Duty of a Clergyman, he stood venting his Enthusiastick Ravings in a Gown and Cassock upon a Common, and collecting Mites from the poor People? But if this is to be vile, Lord grant me to be more vile. I know this foolishness of preaching is made instrumental to the Conversion and Edification of Numbers. Ye Pharisees mock on, I rejoyce, yea, and will rejoyce.

The

Mr. George Whitefield. 23

The next Day he spent chiefly in visiting his Friends, and settling his *Georgia* Affairs; and in the Evening conversed agreeably with several Quakers; and said there was a great deal of Comfort lost by Peoples not conversing with others besides those of their own Communion. Preached again on *Tuesday* at *Kennington*, where was a little Rain, but the People stood very attentively notwithstanding; and on *Wednesday* sent a Quaker to be baptized by the Reverend Mr. *Stonehouse* of *Islington*, and then waited upon the Trustees of *Georgia*, who treated him very civilly; afterwards dined with some serious Quakers, and preached in the Evening at *Kennington*.

After several Invitations he preached on *Hampstead Heath*, where the Audience was of the better Sort; but there were a pretty many that were not so serious and attentive as he expected; and the Day following dined with several of the *Moravian* Church, and says, they have deep Experience in the inward Light. At Six he preached in an open Place in *Shadwell*, where was near Twenty Thousand People; but were very hush and silent; and there was gathered very near Twenty Pounds for the Orphan House; and that Day he received a Letter from the Rev. Mr. *Ralph Erskine*, a Field-preacher of *Scotland*.

On the 19th of *May*, Mr. *Whitefield* and Mr. *Seward*, (a Gentleman of Fortune, and

26 *The LIFE of the Rev.*

a constant Companion of Mr. *Whitefield's*) were the Means of bringing one *Joseph Periam* out of *Betlehem*, who was lately put in there for running *Methodically Mad*: The way they came to be acquainted with it was, by his sending the following Letter to Mr. *Whitefield*.

To the Reverend Mr. *Whitefield*,
these.

Dear Sir,

I Have read your Sermons upon the New Birth, and hope I shall always have a due Sense of my dear Redeemer's Goodness to me, that has so infinitely extended his Mercy to me, which Sense be pleased to confirm in me by your Prayers; and may Almighty God bless and preserve you, and prosper your ministerial Function. I wish, Sir, I could have some explanatory Notes upon the New Testament, to enlighten the Darkeness of my Understanding, to make me capable of becoming a good Soldier of Jesus Christ; but, above all, should be glad to see you. I am,

Dear Sir,

Yours affectionately with my whole Heart,

Bethlehem Hospital,
No. 50.

JOSEPH PERIAM.

According

Mr. George Whitefield. 27

According to his Request, Mr. *Whitefield* paid him a Visit, and says, he found him in perfect Health of Body and Mind; and a Day or two after he and Mr. *Seward* went and talked with his Sister, who gave them the three following Symptoms of his being mad. *First*, That he fasted for near a Fortnight. *Secondly*, That he prayed so as to be heard four Story high. *Thirdly*, That he had sold his Cloaths and given the Money to the Poor; and the young Man did not deny what his Sister had asserted; for one Day reading the Story of the young Man whom Christ commanded to sell all, and to give to the Poor, and thinking it must be taken in the literal Sense, said, out of Love to Jesus Christ he sold his Cloaths, and gave the Money to the Poor. This Mr. *Whitefield* says is nothing but what is common to Persons at their first setting out in the spiritual Life; for Satan will, if possible, drive them to Extreame.

On the 5th of *May* he received a second Letter from him, which was as follows.

Query 1. If Repentance does not include a Cessation from Sin, and turning to Virtue, and though notwithstanding I want that deep Contrition mentioned by some Divines, yet as I live not wilfully in any known Sin, and firmly believe the Gospel of our Lord Jesus Christ, may I not thereby be intitled to the Benefits
of

28 *The LIFE of the Rev.*

of Christ's Death and Resurrection in the Perseverance of Knowledge, and Practice of my Duty?

Query 2. If I am in Prison, whether I may not, without Offence to God, make use of Endeavours to be discharged, by which I may be enabled to get into a pious Family, and consequently be grounded and firmly settled in the Love of God, it being my Desire; for I am surrounded with nothing but Profaneness and Wickedness?

Query 3. If my Objections to being imprisoned are inconsistent or wicked, which are, that I am obliged to submit to the Rules of the House, in going to my Cell at Seven or Eight a Clock at Night, and not let out till Six or Seven in the Morning, by which I am debarred the Use of Candle, and consequently Books; so that all that Time, except what is spent in Prayer and Meditation, is lost. Which Exercises, though good, are, by so constant Repetition, and for want of Change, deadened?

Query 4. If I should, by the Goodness of God, be discharged, whether I may, without Offence to the Gospel of Jesus Christ, follow the Business of an Attorney at Law, to which I was put a Clerk; and by a conscientious Discharge of that Duty, be thereby intitled to a heavenly Inheritance, my Fear in this Point arising from our Lord's Advice about going to Law?

Query 5. If I cannot be discharged by proper Application (which Application pray be pleased to let me have) how can I best spend my Time to the Glory of God, myself and Brethren's Welfare? And please to give me Rules for the same.

Worthy Sir,

These Questions, whether momentary or not, I leave to your Judgment. If you think they deserve an Answer, I should be glad to have them solved; for as I am sensible of the Power of my Adversary the Devil, surely I cannot but act with the utmost Circumspection, which gives me Occasion to trouble you herewith; and I hope, Sir, the Circumstance of the Place I am in, may excuse the Manner in which I have wrote to you, and count it not an Affront, for God is witness how I love and esteem the Ministers of *Jesus Christ*; for whose dear Sake may the God of Love and Goodness, stablish and confirm you in the Daily Success of your Ministerial Labours, which are the daily Prayers of

Your most unworthy,

but faithful humble Servant,

JOSEPH PERIAM.

P. S. I am afraid, Sir, I mis-behaved myself when you so kindly came to see me; but if I did

30 *The LIFE of the Rev.*

did in any Measure, your Christian Love and Charity will excuse it; for not being warned of your coming, the Surprize, though pleasant, so flattered my Spirits, that I was overburden'd with Joy.

O how pleas'd should I be to see you.

To this Mr. Whitefield sent the following Answer.

Dear Sir,

May 7, 1739.

THE Way to Salvation is by Jesus Christ, who is the Way, the Truth, and the Life. The Way to Christ is by Faith. Whosoever liveth and believeth in me, says our Lord, though he were dead, yet shall he live. But this Faith, if it is a saving Faith, will work by Love. Come then to Jesus Christ as a poor Sinner, and he will make you a rich Saint, this, I think, serves as an Answer to your first Query.

It is, no doubt, your Duty, whilst you are in the House, to submit to the Rules of it; but then you may make Use of all lawful Means to get yourself out. I have just now been with your Sister, and will see what can be done farther. Watch and pray.

As for the Business of an Attorney, I think it unlawful for a Christian, at least exceeding dangerous.

Mr. George Whitefield. 31

gerous. Avoid it therefore, and glorify God in some other Station.

I am,

Dear Sir,

Your affectionate Friend and Servant,

G. W.

A Day or two after I received a third Letter, which is as follows.

Worthy Sir,

I Received your Letter, which was a full Answer to my Queries, and give you my hearty Thanks for the Trouble you have taken upon you (the only Gratitude I can at present pay) but he, whom I have perfectly at Heart, will supply the Deficiency to you, and will not suffer a meritorious Act to go unrewarded. O how do I daily experience the Love of Christ towards me, who am so vile, base, and unworthy! I pray God I may always be thankful, and both ready to do and suffer his most gracious Will, which I trust, through your Prayers and God's Grace, I shall at all Times submit to.

My Father was with me last Night, when I shewed him your Letter. I told him I utterly renounced

32 The LIFE of the Rev.

quitted the Business of an Attorney. He then asked what Profession I chose, which I submitted to him, on Condition it might prove agreeable to the Will of God. He was pleased to say, he thought me not mad, but very well in my Senses, and would take me out, on Condition that Dr. Monro and the Committee were of his Opinion. Then he varied again, and thought it convenient for me to stay the Summer, and so to take Physick twice a Week, fearing a Relapse. I told him as a Father, he should wholly be obeyed; but when at parting he mentioned my leaving Religion (or Words to that Effect, at which I was somewhat stirred in my Spirit) I told him nothing should prevail upon me to leave Jesus Christ; upon which he left me. This is the Substance of what passed between us, which I hope, is not amiss to let you know of, as you have been so kind to plead for my Liberty.

Upon the whole of the Matter, Sir, God gives me perfect Resignation, and I trust when he shall see fit, will discharge me; and as I find his Love daily more and more shed abroad in my Heart; all Things will work together for my Good. Pray Sir, be thankful for me, and if Opportunity will let you, I should sincerely be glad to see you before you set out for America. And may God Almighty in his infinite Goodness, prosper, guide, and protect you through this transitory Life, and hereafter receive you triumphantly into the heavenly Jerusalem, there to converse with, and see the ever blessed Jesus, that dear Lamb of God; to which

that

I think I have nothing more to do, than to add for this Gentleman's further Satisfaction, according to his Request, my own Notions about the Operations of the Spirit, or *Regeneration* and a *New Birth*. And this I shall transcribe out of a Discourse preach'd at *Bristol*, with a View to stop the Epidemical Enthusiasm.

‘ That there is an ordinary, constant, and
‘ regular Operation or Providence of the Dei-
‘ ty, concurring with, and aiding our weak
‘ Endeavours, checking evil Thoughts, and
‘ inspiring good and virtuous, is a funda-
‘ mental Principle of all Religion, * Natur-
‘ ral and Revealed. It is indeed what every
‘ Man, good and bad, has experimentally
‘ felt within himself. And none, not even
‘ an Infidel, if he believes there is a God at
‘ all, will dispute this Instance of his Care
‘ and Providence.

‘ † Nay, every Orthodox Christian will
‘ affirm farther, that this preventing As-
‘ sistance is promised in a greater Degree to
‘ all within the Pale of the Church, pro-

* See Woollaston, pag. 106, 107.

† See *The Cure of Deism*, Vol. 2. Chap. 15. *This Book, with Mr. Hart's Sermon on the Harmony of Natural and Revealed Religion; Conybeare's Defence, and Bishop Butler's Analogy, Mr. Whitefield told me himself, "were only Defences of the outward or Historical Part of Religion; and that the Authors knew nothing of the internal and saving Faith."* See his Character of Archbishop Tillotson.

‘ vided they improve their Ten Talents, proportionably, than to those who are Strangers to the Covenant of Grace; being what is stiled the *Ordinary Gift* of the Holy Ghost.

‘ The Person therefore who is baptized into the Christian Faith, and endeavours to live a Life answerable to his holy Profession, recommends himself by these Means to the Divine Favour and Assistance, is enabled to go on from Strength to Strength, to cast off by Degrees the original Corruption of his Nature, and so, progressively, according to the Nature Agents and probationary Creatures, has his inward Constitution (all the Faculties and Powers in his Mind, impaired and degenerate in themselves) thus recovered, rectified, and improved. And this great Change, or rather this changing State, commencing at our Baptism, and gradually increasing with our Endeavours, is by a figurative way of Expression, very frequent in the Holy Scriptures, called *Regeneration*, or a *New Birth*.

To this I shall beg Leave to subjoin another Passage in the same Discourse, *speaking of the unreasonableness of those Persons who blamed the Clergy for denying their Pulpits; I observed,*
 ‘ That long and loud have been the Cry of the Infidels against *Priest-Craft* and *Enthusiasm*; and the Clergy of the Established Church have been always pointed at as the avowed Patrons and Promoters of them:
 ‘ But

‘ But when there has been any *real Priest-
‘ Craft, and Enthusiasm* (suppose which you
‘ will) spreading, all others, of what Sect
‘ and Denomination soever, have either been
‘ silent in the Affair, or Abettors of it; and
‘ the Clergy, the only Persons who have risen
‘ up in Vindication of Men’s Rights and Li-
‘ berties of reasoning and judging for them-
‘ selves; they have endeavoured to pluck off
‘ the Vizard, when ’twas their Interest, if they
‘ acted upon bad Principles, to have kept it on,
‘ and encouraged the Infatuation.

‘ For any Person, who will think at all,
‘ may easily perceive that this *new Set of Prin-
‘ ciples*, is capable of great Improvements,
‘ and might be made a growing Fund of Se-
‘ cular Power and Greatness to the Clergy;
‘ ’tis but the Priest’s assuming to himself the
‘ Prerogative of conveying these Trances, En-
‘ largements, and Experiences, and of judging
‘ whether genuine or spurious (a consent to)
‘ and then if the *Plot succeeds, all is his own*;
‘ for having thus the Keys of Heaven in his
‘ Keeping, he would soon be Master of the
‘ Treasures on Earth.’

Oxon, June 14,
1739.

J. TUCKER.

An Answer to Mr. Tucker's Defence of his Queries: In a Second Letter to that Gentleman.

S I R,

THE few Observations you have put together on my Letter, in Answer to your Queries, have taken up several Pages; and you say, if they are not Satisfactory, they shall be followed by a fuller Reply. Was I to enlarge proportionably as you have done, there would be no room for me in a Work of this Kind; but prolixity in Writing is what I never loved, and therefore, I will be as concise as I can, to give my Readers as little Trouble as possible.

The Substance of what you say in Answer to my Letter is, That I have mistaken your Meaning, your Queries being concerning those *extraordinary* and *surprizing Effusions*, or the *New Birth*, these People (those called *Methodists*) pretend to; and I informing you of the ordinary and common Assistances of the Holy Spirit.

That the true State of the Case is this: Mr. *Whitefield* had pretended to have received into his Soul *extraordinary Influences* of the Deity, the *Use* and *Benefit* of which neither he nor his Friends have yet been
able

‘able to make out, though your Queries were put to him for that very Intent.’

‘That Mr. *Whitefield* had represented the *Regenerate* as mere Machines, being actuated by the Spirit to such a Degree, as to have their Wills *over-ruled*, and to be no more *Moral Agents* than a Piece of Clock-work.’

Though you say I have mistaken your Meaning in your Queries, I would observe to you, that I gave you proper Answers to most Things in them, of which prudently you take no Notice; and which were just and pertinent, whether I understood you or not, in regard to your Expressions of *Extraordinary Light*, and *Extraordinary Intercourse*. I will give you only one Instance, and the Reader, if he pleases to look over my Answer, will find many more of the same Kind. Your first Query begins thus; ‘What are those *Principles, Doctrines, Articles of Faith, &c.* which this extraordinary Light reveals?’ The Answer was, ‘Those Principles, Doctrines, Articles of Faith, &c. we will suppose to be such as are contained in Scripture, and such as are effectual to convey so much Divine Knowledge as is necessary to Salvation.’ Do you not see that this is a proper Answer to your Query, however we understand the Words *Extraordinary Light, &c.*? For whether the Light Mr. *Whitefield* has received be extraordinary or not, the Faith wrought in him by the Holy Spirit is, we must reasonably imagine, a Faith only in the *Essential Written Doctrines*

54 *The LIFE of the Rev.*

of Christianity. Methinks it was a strange Query, and what would hardly have entered into any Head but your own; for what Reason had you to ask, What are those Principles, Doctrines, &c.? Did Mr. *Whitefield* ever preach any Doctrine, but what either *was* in Scripture, or what he *thought* was there? Did he ever pretend to have any *new* Doctrines, or *new* Articles of *Faith* revealed to him? If not, how impertinently was such a Query put to him?

If your Meaning in your Queries was, as you now explain it, concerning those *extraordinary* and *surprizing Effusions*, &c. how unhappy were you in expressing yourself in this Manner, 'Though I am hitherto unacquainted with extraordinary and supernatural Light.' Do not these Words imply, that extraordinary Light, and supernatural Light are the same Thing, and that, consequently, you are unacquainted, not only with an *extraordinary*, but with a *supernatural* Light? But is not the Light, given us by the Spirit of God, a supernatural Light, or a Light which our natural Powers are incapable of giving us? They, who pretend to be Disputants, should be both clear and accurate in their Expressions.

What you mean by extraordinary Effusions will appear from what you say in the next Paragraph, 'In calling it the ordinary Operations of the Spirit, *ordinary*, we distinguish

‘ distinguish it from the Extraordinary and Miraculous Effusions in the Apostolical Times and Infancy of the Church.’ Extraordinary then is the same with you as miraculous, and consequently the extraordinary Effusions you say Mr. *Whitefield* pretends to are miraculous Effusions. But did Mr. *Whitefield* ever pretend, that he had received any miraculous Effusions of the Spirit? You ought to know, that a Miracle is not only something Supernatural, but what appears to be so. But does Mr. *Whitefield* any where say, that any extraordinary miraculous Manifestations of the Spirit have been vouchsafed him? However extraordinary and surprizing those Operations of the Spirit Mr. *Whitefield* pretends to may seem to you, and all others unacquainted with them, they are no more than what may be granted in all Ages of the Church, to Persons rightly disposed and qualified for the Reception of them. You must prove, that such Sort of Experiences, as Mr. *Whitefield* mentions, are not the Operations of the Holy Spirit. Your having no Notion or Experience yourself of such Things, can never be made an Argument against others having a Notion and Experience of them. You may, if you please, laugh and make yourself merry with them; and, with some Persons, this may be thought arguing against them. But, in my Opinion, you had much better take into your serious Consideration the many Texts of Scripture relating to the Operations of the Holy Spirit,

56 *The LIFE of the Rev.*

rit, and then perhaps you may not wonder as you do, at Mr. *Whitefield's* speaking so much of his holy Influences, or at the Experiences of those, who are under his Guidance and Direction, and who, as St. *Paul* says, in a very strong Expression, *for as many as are led by the Spirit of God, they are the Sons of God, Rom. viii. 14.* Let me recommend another Place of the same Apostle to you, *1 Cor. ii. 14.*

When you come to your true State of the Case, you say, 'Mr. *Whitefield* had pretended to have received into his Soul, extraordinary Influxes of the Deity, the Use and Benefit, of which neither he nor his Friends have yet been able to make out ?

In answer to this let me observe to you, that the Operations of the Spirit upon his Soul, which Mr. *Whitefield* pretends to, or says he experiences, are attended with a very extraordinary Use and Benefit, both with regard to himself and others, in encouraging and assisting him in that strict exemplary way of Holy Living, which makes him so bright an Ornament to the Christian Profession, and in keeping up that Zeal and Fervency in his Heart, which makes him so wonderful and successful an Instrument in the Conversion of Souls. How strangely do you deceive yourself, when you think Mr. *Whitefield* and his Friends unable to answer such Trifles as these !

In the last Place, you say, 'That *Whitefield* had represented the Regenerate as mere Machines, being actuated by the Spirit to such

' such a Degree, as to have their Wills over-
 ' ruled, and to be no more *Moral Agents*
 ' than a Piece of Clock-Work.' In Proof of
 which Assertion, you particularly refer to
 his Character signed by himself; where I find
 these Words, ' Mr. *Whitefield* further affirms,
 ' that the Holy Ghost first appeals to the Un-
 ' derstanding, then over-rules the Will.' Does
 not what Mr. *Whitefield* observes here, plain-
 ly relate to what is done by the Holy Spi-
 rit, *at the Time of a Sinner's Conversion?*
 How came you then to make it general, or to
 intimate, that the Regenerate, as long as they
 are actuated by the Spirit, continue to be no
 more than mere Machines, &c? I doubt not,
 but here you think any one incapable of giving
 you an Answer, or that it cannot reasonably be
 supposed, that the Holy Spirit, at any time,
 nor even when he begins the Work of a Sin-
 ner's Conversion, over-rules the Will; and
 yet nothing is more plain, that either the Will
 must be then over-ruled, or the Sinner must
 remain unconverted. *No Man*, says our Lord,
can come unto me, except the Father, which hath
sent me, draw him. It is God, says St. Paul,
that worketh in you both to Will and to do of his
good Pleasure. If then we have not a Will of
 our own to do Good, our evil or corrupt Will
 must consequently be over-ruled, before we
 can have a Will to do it. If God gives us a
 Will to do Good, so far are we, after we have
 received that Will from him, from being Ma-
 chines or Clock-Work, that we have a greater
 Freedom

58 *The LIFE of the Rev.*

Freedom than we had before, a Freedom or Power to do Good, and are consequently more free Agents, by the help of his Grace, than ever we were. If you need any more to be said, I would recommend to your Consideration the Case of St. Paul's Conversion, the Circumstances of which may help you to a little better way of thinking upon this Head.

I have now, I think, done with you, and would advise you as a Friend, to meddle no more with Controversy; for that sort of Writing seems not to be your Talent; you will only entangle and bewilder yourself the more, the further you proceed in it. If you are resolved to defend yourself again, I will not promise to take any Notice of you; because there is no great Pleasure in being engaged with one who has not a Head turned for the Management of a Dispute. You will probably, however, conclude, that if you have the last Word, you must have routed your Antagonist; and some weak Readers may think the same. But I regard not the Opinion of those who have not Judgment. *Horace* says excellently,

*Sumite materiam vestris, qui scribitis, Æquam
Viribus, & versate diu quid ferre recusent,
Quid valent Lumen.*

By that little Notion I have of the Turn of your Genius, I should think it adviseable for you to write something with this Title.

‘ An

‘ An Historical Account of the private Practices and Proceedings of the *Methodists*. To which is added, Several Copies of private Conversations of the Rev. *Whitefield*, &c. &c. &c. Taken down in writing, brought to them, and signed by them, at the Rev. Mr. *Tucker*’s, Minister of *All-Saints, Bristol*.’

I am, SIR.

P. S. I will not trouble you with the Reasons of my not answering sooner, I doubt not but you will excuse me.

A modest Enquiry into the Principles and Practices of the New Sect of Methodists.

THE Nature and Manner of Mr. *Whitefield*’s Preaching, the Accounts he has given us of himself, and the Accounts given of him by his Disciples, are so extraordinary in themselves, and seem to be intended by them to pass for such new and strange Things, as sufficiently warrant the Examination of any publick Writer. We are told, that he is another *Moses*; that he is an *Apostolick Man*, and true Preacher of *Christ*’s Gospel: It therefore imports the Publick very much to be rightly informed, whether he be, or be not so? And, therefore, neither he, nor any of his Followers,
can

can be offended with any free Enquiries on this Head, provided they are fair and candid.

The Doctrines of Mr. *Whitefield* are of such a publick Nature, and the Discourses of his Disciples such as might naturally beget the publick Attention; we see that they have also had their Effect. The Preacher hath drawn together a numerous Audience; his Journies thro' *England* have answered the Ends he proposed; Multitudes have accepted the Invitations given them by his Friends; and, as Things now stand, we must either disbelieve our Ears and our Eyes, or we must agree in acknowledging that Mr. *Whitefield's* Proceedings deserve the publick Notice; or, in other Words, that it imports the Publick very much to be informed what his true Designs are.

There seems to be the greater Need of this, on Account of the Variety of Opinions, which are already published concerning him. Some speak of him as a Person *inspired*, as a Man of great *Abilities* and profound Learning; others as positively say, that he is an *Enthusiast*, one of a very ordinary Capacity, and of very little Learning. We are told by his Disciples, that he is a true Preacher of Righteousness; that he is a sincere Labourer in *Christ's* Vineyard; and that his main Design is to revive the true Doctrines of the Church of *England*. Those who oppose him, say the very Reverse of these Things; they alledge, that he has imbibed some fanatical Notions, which have put him upon disturbing the Peace of the Church, and
that

that he is engaged in a very pernicious Design, viz. That of persuading the People, that unless they listen to his Doctrine, they cannot attain Salvation.

I must take Notice, that in the first Place, that whoever considers Mr. *Whitefield's* Conduct, will be necessarily led to enquire on what it is built? To this, I think, there has not been any satisfactory Answer given. If it be said, that this Preacher is influenced by some Impulse of the Divine Spirit, then I should think this ought to be accompanied with some clear and distinct Proof. As God is the Creator of the Soul and Body, he may operate, without Question, if he pleases, on the former, in such a Manner as that he who feels the Operation in his Soul, may be convinced that it comes from God. But then another Man can have no Evidence of his Neighbour's Inspiration but by Miracles, which are the natural Proofs of it, established by Scripture, and allowed by Reason. As to the Veracity of the Person who may affirm that he is inspired, this is no sufficient Proof, because Men of great Worth have been strangely mistaken in this Point; and, therefore, though others may know that they are not mistaken, yet their Assertion cannot make those to whom they speak, know it; and, without knowing it, they ought not, they cannot believe it. Indeed it may be said, that on the Preaching of such an inspired Person, the Spirit of God may operate also on the Minds of some of his Hearers; but then these are all distinct

I

62 *The LIFE of the Rev.*

strict Revelations, and so many clear Proofs, that a Man's asserting himself to be inspired is no sufficient Warrant for another Man to think that he is so. I do not say that Mr. *Whitefield* himself claims to be a Prophet, or that he is asserted to be such by his Disciples; but inasmuch as they have used Expressions which have a Tendency that way, and as they cannot but know that all Pretences of this sort afford much Matter of Triumph to the Enemies of the Christian Faith, it is hoped they will either speak explicitly on this Head for the future, or they will say nothing of it at all, but endeavour to justify the Conduct of their Leader from Reason and the Word of God.

With respect to Reason: No Man who has read the Gospel attentively, and considered the Evidence for the Christian Religion impartially, but will allow, that it is in all Respects rational, and that of Consequence nothing can be more reasonable than for a Man duly qualified to exhort others to the sincere belief of, and a strict Obedience to the Law given by Christ. But then this can be done no otherwise by a Layman than in occasional Conversations, or by Writing, which was the Method Mr. *Nelson* took, and Mr. *Boyle*, and many others I might mention. But it may be asked, Why a Layman might not discourse publicly on such important Topicks? To which I answer; Because it would be invading the Office of others; it would be acting out of Character; and exposing such Doctrines and Discourses as
might

might be excellent in their Kind, to Misapprehension and strong Prejudices, by taking so odd a Method in delivering them ; because every Man who heard them would be apt to say, why did not this Man qualify himself, and so become a regular Preacher ? Or, being not regularly qualified, why does he preach ? It is no Answer to this to say, that Laymen among the *Quakers* preach ; or that the Teachers in other Congregations, are held to be mere Laymen by the Members of the Established Church : For the former is still a *Quaker*, and the latter a *Teacher* ; so that we know on what Principles they preach.

If Reason therefore doth not justify a Layman in exercising his Gifts in this Manner, then it should seem that it will not justify a Clergyman in preaching in any other Way than that Church allows, from whence he derives his Orders : For if its Discipline is unreasonable, why did the Preacher submit to it ? If it is reasonable, why does he revolt from it ? If the former was an inconsiderate Action, may it not be doubted whether the latter is not so too ? Some of Mr. *Whitefield's* Followers have been very free with the Clergy ; they treat them in general as Men not over careful in their Callings, and who do not always pay a Regard to their Function. Shall we believe this because they say it ? What then must we say to the Clergy ? They tell us, that Mr. *Whitefield* promised Obedience to his Diocesan, and all his legal Superiors, in the most solemn Manner, in
the

64 *The LIFE of the Rev.*

the Face of God and his Church. Mr. *Whitefield's* Practice does not seem to tell us this. He certainly preaches without a Licence, against the Rules of the Church; and, which is something too among considerate Men, against the Laws of the Land.

With respect to the Word of God; there hath been a great deal said in Defence of this New Preacher, as if his Conduct was perfectly consistent therewith; but, even on this Head, there remains some Doubts, even setting aside that Obedience which, in Consequence of his Ordination to the Priesthood, he owes to the Established Church. For, though it be true, that the Scripture furnishes us with many Examples of preaching on Commons, for the Deserts in *Judea* were no other; yet, it is not clear, that any one of these Examples comes up to Mr. *Whitefield's* Case. The Prophets under the Old Law, *John the Baptist*, the Fore-runner of the *New Christ*, and all his Apostles taught by Divine Commission, and did not teach till they had given Evidence of their having such a Commission. Besides, the latter taught a New Religion, and openly professed that they came to abolish the Old one. Such Professions required an extraordinary Commission. As for Mr. *Whitefield*, he does not pretend to such Designs; he affirms, he teaches no New Religion; he asserts, that he is a true Member of the Church of *England*: How then comes he to find such Powers in the Word of God as other Members of the

the Church of *England* cannot find? Or how come his Followers, if they are indeed his Followers, to think themselves at Liberty to male-treat the Clergy of the Church of *England* in a Body, to represent them to their Flocks, and to the whole World in general, as wicked and irreligious Men? Sure there is something very singular in this; and, to speak plainly, something inconsistent? If the Church of *England* is a true Christian Church, why do these Men treat her thus? If she is not so, how comes the enlightened Mr. *Whitefield* to boast of his being a Member of this Church?

To the Rev. Mr. WHITEFIELD.

On ETERNAL MISERY.

HEAR, Whitefield, bear, and answer,
if you can;

Learn you from Nature's wise, and perfect Plan,
That Heav'n design'd ne'er ending Woe for Man?

Behold this Earth, with every Beauty gay;

See, all rejoicing shine the God of Day;

The feather'd Songsters bear, in every Grove,

Fearless of future Woe, sweet warbling Love;

The flow'ry Mead, the wide-spread Down survey,

Where graze the Herds, and where the Lambskins
play:

And when ascends the peaceful Queen of Night,

Let the fair starry Host attract thy Sight;

From every View, can aught be understood

But one Creator, infinitely good?

66 *The LIFE of the Rev.*

*Say, thro' all Nature canst thou find One Trace,
That Pain eternal waits the Human Race?
Or learn'st thou this from Kindness and from }
Grace?*

*What Gospel, what glad Tidings will thee tell,
Where boundless Misery can erect this Hell?*

A Copy of a Letter from Mr. William Seward: In Answer to a Letter sent him by his Brother the Reverend Mr. Thomas Seward at Genoa.

Reverend and dear Brother.

BY God's Providence we are not yet embarked for *Georgia*, so I had the Pleasure of receiving your kind and well-meant Answer. I find my Letter has met with the expected Reception. I knew it would surprize you. I should have been surprized myself, had I been in your Circumstances. E're long, I hope, we shall all be of one Mind. My Brother *Benjamin* once opposed, as you do; but, blessed be God, *he is now become a Fool for Christ's Sake*. May the same Grace which has been sufficient for us, be sufficient for you also! Methinks I see you unwilling to say, *Amen*; for you believe we are both deceived. As for my Brother *Benjamin*, he is of Age, let him speak for himself. I can say in my own Behalf, that I cannot sufficiently praise God for
bringing

bringing me by his free Grace out of that Darkness in which you left me, into his marvellous Light. I know indeed you imagined me to be a true Christian before you embarked; and so I thought myself. But I found myself mistaken, when it pleased God afterwards to reveal his dear Son in me, and to shew me the Way of Salvation more perfectly. As for the Articles of our Church, the Doctrine of the Spirit of God, of Regeneration, and of Justification by Faith only, I was almost a Stranger to them all; nor do I remember to have heard any of them preached or explained by our Clergy. Indeed, I prayed, went to Church, and gave Alms; but why, and wherefore, I knew not; being ignorant of the true Nature and Office of that Spirit by which I was assisted to do these good Works. I knew little or nothing of the vital Faith in *Jesus Christ*. I obeyed God and Christ in part, but not universally. I hated Sin indeed, but had not Dominion over it. You say, my dear Brother, *that if a Man that believes in Christ, and obeys God, is not a Christian, what is Christianity?* But is not this, my dear Brother, begging the Question? *If a Man believes*, you say: But the Query is, What this Belief may be? Not a bare historical Assent to the Truths and Facts recorded in the Scripture (for this is only the Faith of Devils) but a vital Faith wrought in the Heart by the Blessed Spirit of God, and productive of good Works; this is a Faith I never fully felt before Mr. Charles

68 *The LIFE of the Rev.*

Wesley expounded the Seventh of the *Romans* ; and I cannot but always honour him as an Instrument in God's Hand, of shewing me the true Way of Salvation by *Jesus Christ*. You may call this *Quakerism*, or what you please, my dear Brother. I know it is the Faith which *Christ* and his Apostles preached ; and therefore I pray God I may continue stedfast in this Faith, and that you also may become a Partner of it. 'Tis true, the Doctrine of Faith, and the Feeling of the Holy Ghost have been abused. But must I therefore believe and experience no such Thing? Might I not as justly throw away my Bible, because the Devil once quoted Scripture? Or think Christianity all a Cheat, because *Judas* proved a Traitor. That there is such a Thing as Inward Feelings, and that we must receive the Holy Ghost in its sanctifying Graces (though not to enable us to work Miracles) as well as the first Apostles, surely my dear Brother will not deny. If he does, why has he so often used the Collects of our Church without any Meaning? Why did he tell the Bishop, when ordained Deacon, that he was *inwardly moved* by the Holy Ghost? Indeed, you pray, my dear Brother, that we may return to the Church of *England*. But this is still taking that for granted, which is to be proved. We are not dissenting from it; neither are the *Methodists*, as the World in Derision calls them, so far from it, that they constantly preach up the Articles, Collects, Homilies, and Liturgies of
our

our own Church. But here lies the Truth of the Matter. The Doctrines of the Reformation have lain a long while Dormant. The Generality (I will not say all) of our *English* Clergy have sadly fallen from them. God has raised up some to preach the Truth as it is in *Jesus*, and as held by our Church. He has set his Seal to their Ministry. They have made abundantly more Converts than those zealous Atheists you mentioned. The Pleasure, Preferment loving Clergy envy their Success, and therefore are confederate against them. Perhaps, my dear Brother may think this uncharitable. But, I think, I speak the Truth in *Christ*. I lie not. I wish it was otherwise. And though you tax me with a Want of Charity in this Respect, yet, I think, should I judge otherwise, I should put bitter for sweet, and sweet for bitter; I should put Darkness for Light, and Light for Darkness. I am far from being bigotted to the *Methodists*, or to Mr. *Whitefield* in particular, out of a blind Zeal. I will not follow him, nor no Man, farther than he follows *Christ*. I believe him to be a sincere good Minister of *Christ Jesus*. You do not seem to think so. Who wants Charity then, my dear Brother, you or me? *By their Fruits you shall know them*, says our Lord. Do the other Clergy bring forth such Fruit? Did not the Budding of *Aaron's* Rod, when those of the other Priests bore nothing, shew who was truly called of God? But perhaps you may judge

70 *The LIFE of the Rev.*

me and him both as Vain-glorious; but give me leave, dear Brother, to remind you of the Apostle's Words, *Who art thou, O Man, that judgest another Man's Servant: To our own Master we stand or fall.* What if there was a Tincture of Vain-glory in my advertising formerly, does it therefore follow that my Eye cannot be single now? You seem to reflect on me, my dear Brother, for going round the Kingdom with such a Knight-Errant as *Whitefield*. I wish you had used milder Terms. But, my dear Brother, may I not justly turn the Tables upon yourself, and reflect on your leaving your Flock, and travelling merely for Profit, or little else? When that Man of God had deserted his Station, says God, *What doest thou here, Elijah?* May I not ask you the same Question, What doest thou there Abroad, my dear Brother, when you ought to be feeding your Sheep at Home? Perhaps you may answer, You have committed them to the Care of a Curate. But may not I reply to you, as I was told *St. Bernard* did once on a like Occasion, *But will your Curate be damn'd for you?* O my dear Brother, I beseech you by the Mercies of God in *Christ Jesus*, first pull the Beam out of your own Eye, before you so much as presume even to offer to pull the Mote out of your Brother's Eye. For God's sake, my dear Brother, do not charge others with being righteous over-much, before you can prove that you are righteous

righteous enough yourself. Return home, my dear Brother, watch diligently that Flock committed to your Care; catechise and visit from House to House; live as *Christ lived*, teach as he taught, leaving off hunting after Preferment, and cease to please the polite World, and then I will think you a proper Person to judge whether the *Methodists* are Enthusiasts or not. But till then, my dear Brother, you would do well to hold your Peace, lest your Mouth should be immediately stopped by, *Physician heal thyself*. Excuse, my dear Brother, this seeming Severity. Love for God, Love for you, constrains me to use this Freedom. I blush to think I should take upon me to instruct a Clergyman, who ought to teach me. But you have compelled me to it. May our great and common Master give it his Blessing. Yet a little while, and I embark for *Georgia*. My worldly Affairs I have settled, and have taken Care of my dear Child. Perhaps I may never see your Face in the Flesh again. However, we must all appear before the Judgment Seat of *Christ Jesus*; there, there, my dear Brother, will I meet you, and then *Jesus Christ* himself shall determine which is the Right. But God forbid it should be left undetermined till then: No, I do not despair of seeing *Saul* among the Prophets. I do not despair of seeing you also become a Fool for *Christ's* Sake. God has begun a good Work in our House. I believe he will carry it on.

72 *The LIFE of the Rev.*

He has given me my Brother *Benjamin*, and will he not give me my Brother *Thomas* also? I hope he will; at least, I hope he will never be forgotten in the Prayers of his

*Affectionate, tho' weak and
unworthy Brother in Christ,*

*From Blendon in Kent,
June 16, 1739.*

WILLIAM SEWARD.

*The following Letter was printed
in the Weekly Miscellany of
July 21.*

Mr. Hooker,

WHEN there are any uncommon Eruptions or Appearances on the Skin, we justly conclude something unsound in the Constitution of the Body to be the Occasion of it: In like manner I never see any Affectation and distinguishing Singularity in the Dress, or Manner of a Person, but I suspect some Weakness or Disorder in the Frame of his Intellectuals; and have seldom, if ever, found myself mistaken. Upon these Principles, the Novelist in Religion passes with me either for a Fool, or a Knave: These Things indeed, frequently begin in want of Sense, but almost always end in want
of

of Honesty. Weak People are easily the Sport of their own Fancies and Imaginations in Religious Matters; but if they are successful and raise a Party about them, they either grow wicked themselves, or soon become the Tools of crafty and designing Men for the worst of Purposes. Religion is the oldest, plainest, and most uniform Thing in the World: This therefore will not serve the Turn of those, who want to catch the Eye, raise a Stir among Men, be Leaders of a Sect, give a Name to Multitudes, be amused, admired, or enriched. Some new-fashioned Scheme is therefore substituted in its stead, and great Stress is laid upon some noisy Trifle. To keep up Attention and prevent Satiety, false Religion is continually changing its Dress, as in Masquerade, varying its Voice, and accommodating its Motions according to all the Mazes of Error, and sportive Turns of Madness and Folly: It gives the Rein to every licentious Humour, or practises amazing Austerities; it distorts the Limbs, screws the Features, it laughs, it sings, it weeps, it screams, it groans, it raves in Streets, bawls on Commons, preaches from Walls, and Carts, and Stools, and Windows, expounds, prays, exclaims. The Enthusiast is now a Quietist and does nothing, anon a perpetual Motion and never at Rest: Sometimes he is a Meteor, which just flashes and disappears; sometimes a direful Comet, seen for a long time, and carrying Mischief and Destruction in the sweep of his Tail.

Of the former Sort were the *French* Prophets, who made a Figure not long since, and were agitated by Convulsions like those recorded in the Gospel, when the unclean Spirit foamed at the Mouth, tore the possessed, and threw him on the Ground for dead. These acted their Play for a little Time, cheated a crooked Knight out of his Money with Promises of restoring his Shape, were called upon for Evidence, pretended to a Miracle, failed, and were heard of no more.

The Continuance of the present Puppet-Shew cannot yet be determined, nor whether the Undertakers will take upon them to remove Mountains, or cure Diseases: Though it is said, they have made some pretty bold Attempts towards it, when one of them insolently tossed his Garment to be kissed by a Woman, who fancied her Health depended on touching the Hem of it, and bid a Cripple throw down his Crutches and walk. The poor Man, I hear, obeyed the former Part of the Direction in his Power, but was glad to gather up his old Supporters, in order to perform the latter: And if he had been able to have laid one of his Sticks on the Shoulders of this blasphemous Pretender to Wonders, he would have committed a very innocent Assault and Battery in the Judgment of Men of Sense and Probity.

But these perhaps are only Stories——Let us leave them then, and proceed to better Information.——Behold then on yonder Eminence

nence the Preacher with admiring, subscribing Crowds about him. *He is young*——good: *How innocent he looks?* —— better: *He has no human Learning*——best of all. *But he knows every thing without Labour, without Study*——prodigious!——See, he spreads his Hands and opens his Lips, as wide as possible——well, *Quid novi, quid tanto dignum hic promissor biatu?* —— Hark! he talks of a sensible New Birth——then belike he is in Labour, and the good Women around him are come to his Assistance. He dilates himself, cries out, the Hill swells into a Mountain, and *parturiunt Montes, nascetur ridiculus Mus.*——Well, he is at last delivered, he has felt the New Birth, and damns all that have not. I suspect this to be a Lure for all the Gossips in the Kingdom, who will be curious to experience these Throws and Stirrings within them, and may not be without them, if their nocturnal Assemblies go on much longer.——But how can we treat a poor innocent Man at this unmerciful Rate? For hear, how pathetically he groans under such Persecution, saying often——*Saul, Saul, why persecutest thou me?* It is indeed very moving. He goes on——*Oh that my Head were Waters, and mine Eyes a Fountain of Tears! O Caput, tribus Anticyris insanabile!* I am informed that the next Performance of this melancholy Exclamation is to be accompanied with a Chorus of Ten Thousand Sighs and Groans, fetched from an ancient Comick Poet, and deepened with modern Bas-foons

foons and French Horns. I think this very practicable, because I myself have heard a Quaker's Sermon with all its affecting Modulations, performed on a Violin to that Exactness, that one of the Brotherhood present acknowledged, it could not have been done without the Assistance of the Spirit. The next Winter the Town may promise themselves a new Entertainment on the Stage, of *Harlequin turned Methodist*, by way of Reprisals, since the Methodist has certainly this Summer turned *Harlequin*.

But after all, what is this New Birth we have heard so much of? Why it is, it seems, what *Sharp, South, Calamy* and *Tillotson* knew nothing of, and all the present Christian Clergy and Laity are utterly unacquainted with, except the Author of *the Life of God in the Soul of Man*, a modern prating Youth, and a few of his Followers. It is some strange Flutter or Motion within, felt and distinguished at the precise Time of its coming on the Patient. I have read of Darkness that could be felt, and there is such a Thing as palpable Ignorance; but whether inward Light be of this Sort, I cannot tell. Is it warranted by Experience? No: Is it agreeable to Reason, or subservient to the Purposes of Virtue? No. But the Preachers of the Doctrine feel it. —How is this proved? —they say so. They are inspired above other Men. —How do they shew it? —They assert it.

But

But do not the Scriptures attest the Necessity of Regeneration? Yes, and the Power and Effects of it too, declaring, that what is born of the Flesh is Flesh, and what is born of the Spirit is Spirit. But we are no where taught to expect a *Sensibility* of this as to the Time, or Place or Manner of bringing it about. The Holy Spirit strives with our Spirit by undiscernable Methods: We receive Light; if we use it, we have more, and grow from Grace to Grace to the perfect Man. Can we discern the Operations of the Spirit from those of our own Mind, any otherwise than by the Effects? No: But as the Wind bloweth where it listeth, and thou hearest the Sound thereof, but can'st not tell whence it cometh or whither it goeth; so is every one, that is born of the Spirit. As the Holy Spirit is invisible in his own Nature, and unperceivable by any of our Senses, the only Proof we can have of his Presence must be from his Operations and Effects: And lest we should be ignorant of what these are, the Scripture gives us a particular Account of the Fruits of the Spirit: And Things being best known by their Contraries, the Works of the Flesh are set down together with them in the same Chapter by the Apostle. As the one or other of these discover themselves in the Course and Tenor of our Lives, we may know, whether the Spirit or the Flesh, be the ruling Principle within us: which is as sure and easy a Way of judging of ourselves or others, as it is to distin-

distinguish a Tree by its Fruit. St. *John* says, Hereby we know that *Christ* abideth in us, by the Spirit which he hath given us : And the same Apostle says, he that keepeth his Commandments, dwelleth in *Christ*, and *Christ* in him. If then we have *Christ's* Spirit in us, we shall keep the Commandments of *Christ* ; and if we keep the Commandments of *Christ*, his Spirit dwelleth in us. For in this the Children of God are manifest, and the Children of the Devil : Whosoever doth not Righteousness, is not of God. This is the Apostolical, this is the safe, this is the only present way of judging of the Indwelling of the Spirit in ourselves or others : A much better and surer Way, than to collect it from any wild Extasies we may feel, or the pretended Transports of other Men : Since these may be only the Workings of a heated Imagination, or the Delusions of a wicked Spirit, or the Arts of designing Men for the worst of Purposes. What St. *John* forewarned the Christians of in his Time, that many false Prophets were gone out into the World, has been verified in all Ages of the Church. There have ever been imprudent Pretenders to the Spirit, and some of them so crafty, as to seduce many : But if we keep to our Rule, and try them by their Works, as the Scripture requires us to do ; hereby we shall know the Spirit of Truth from the Spirit of Error. We shall easily by this Means be able to confute the arrogant Claim of Infallibility in the Church

Church of *Rome*; since her Departure from the Word of God in Doctrine and Worship, making it of no Effect through her Traditions, her Idolatry and other Errors are inconsistent with any such Direction of the Holy Spirit: And by the same Rule we shall discover the Folly and Madness of our modern Enthusiasts, who teach for Dictates of the peaceable unerring Spirit, Seditions, Heresies, and Contempt of the Ordinances of God and Man.

But it is quite impertinent to be serious with Buffoons in Religion, and Mountebanks in Theology; to dispute with a Creature, who disclaims Sense, and is below Argument.—Let us then turn to our Prophet, and amuse ourselves at last with the visionary Antick in a Gown and Cassock. He had by his own Account, a very fruitful Genius and a ready Wit, was a Smatterer in Mathematicks, and so had like to have been a pretty Scholar; but he fortunately left the dry Sciences, and prevented that Calumny. He was reckoned a Saint for practising every moral and christian Duty, when he was not so much as a Christian. He has undergone since a Series of Temptations, and been so buffeted by the Devil, that he is qualified to be Confessor to the whole Island; he composes as fast as he can write, and speaks faster than he thinks:——And then for preaching, none can come near him: He holds forth from the Stairs of a Windmill; and never was exceeded, but by the Knight *de la Mancha* flying on the Sails of it. He preaches nine, expounds eighteen

teen Times in one Week, and all this with great Power and Enlargement. His Hoarseness is removed in an Instant, and, if he does not himself a little enlarge, prays away the Rain that hinders his Journey: The Lord is to send an Angel to prepare his Way, and anon, I suppose, the Heavens are to open, the Spirit is to be seen descending, and the Voice to be heard—*This is he.*

This extraordinary Person has projected the Continuance of his Sect, and therefore has formed a Society of Females, who are to confess their Love Affairs to one another, and take Care, there shall be a Supply of new Methodists for future Generations. And this is done upon the Authority of a Scripture, which says, *Confess your Sins one to another, and pray one for another, that ye may be healed.* For our Prophet having laid aside all Studies but that of the sacred Writings, is as noble a Texture as he, who disapproved the Sign of the Hen and Chickens, because it was written, there shall no Sign be given but that of the Prophet *Jonas*. The Text directs to confess our Faults to the Elders of the Church, who by the Prayer of Faith, *i. e.* a Prayer in Consequence of a miraculous Assurance of Success, should recover the Sick. As the Papists from hence have drawn their Sacrament of Extreme Unction, to be administer'd where there is no Hope of Recovery; these modern Scripturists have made it warrant a Confession of Women one to another about the most trifling Affairs, a
Sort

sort of Play of Questions and Commands
 —as thus— *Does any court you? Does*

any one shew you more Respect than to other Women? Are not you pleased with that? How do you like him? How do you feel yourself, when he comes, when he stays, when he goes away?

Now an enlightened Head, that can by this Text oblige Women to tell their Feelings upon these nice Occasions; might as well direct the King to carry Burdens for his Subjects, because the Scripture says, *All of ye be subject one to another.* These Female Examinations, when published, will form themselves into very entertaining Novels, and give an Air of Pleasantry to the graver Journals of their Master. But I shrewdly suspect a further View in this Scheme of Female Confession, which may let the Male Brethren into proper Secrets, and give them Success in their Applications to Fortunes and Heiresses. For however they may persuade others to divest themselves of their Property, they do not seem averse to enjoy it themselves: They can marry young Creatures against Consent of Parents, and sue for the Estate when they have done. The tall *Irish* Men, who have been famous for these Practices, may probably lay aside the embroidered Suit and fair Perriwig, and court the money'd Females with less Danger and Expence in the Dress of a Methodist.

Indeed, I apprehend a great Accession of Numbers to this new Society, since many Sorts of People may probably find their Ac-

82 *The LIFE of the Rev.*

count in it. The Institutor of it tells us——*I held a Conference at Islington, concerning several Things of very great Importance, with seven true Ministers of Jesus Christ, whom God brought together from the East and West, North and South——What we were in Doubt about, after Prayer, we determined by Lot.* Now this is a new and concise way of ending Controversies, which have puzzled the Heads, and broke the Peace of Men with one another. The *Roman Catholicks* have taken great Pains to maintain their Doctrines; and Arguments failing, have been obliged to have recourse to an infallible Judge, who however has been guilty of so many Errors and Absurdities, that I believe they might be induced to come into this spiritual Game, and for the future put to the Chance of a Lot the Points disputed with them by Protestants. The modern Infidels, who heartily wish our Religion to be false, but cannot for their Lives prove it so, may be contented to compromise Matters this Way, and tols up, whether Christianity be true or not. It will in this Case be an equal Chance, whether Truth or Error shall turn up, and if they cannot get rid of their Difficulties this way, they are but where they were, since they certainly cannot get rid of them in any other. But those who will come plumb into the Scheme, I conceive, are the Knights of the Industry, who are perfect Masters of all the Mystery of Chance, who know the whole Game, and have successfully practised it all their Lives long, but are
now

now disabled by an unlucky Act of Parliament from following their Profession. It is pity, so much Art and Dexterity should be lost to the World, and so many ingenious Men should starve for want of Employment; or follow one that threatens their Necks. Ace of Hearts, Pharaoh, and Hazard, are indeed forbidden them; but they may turn *Methodists*, set up a religious Lottery, and play for what Sums they please, provided always it be with inspired Box and Dice, or supernatural Cards. And if they should happen not to play upon the Square with such miraculous and sacred Utenfils as these, the Devil surely must be in them.

It is certain, the new Apostles have collected, without Letters Patents, Licence, or Protection, larger Sums, than usually appeared upon any Gaming Table now put down, and yet have incurred no Penalty by it. The decaying Churches would rise faster than they do, if they had so good a Fund to depend upon: And if this Fund be employed for the Purpose given out, the Orphans House is like to exceed all the Palaces in *Europe*. Supposing this Humour to go on, I know nothing the growling Clergy have to do, but to leave Sense and Honesty, their little Pulpits and less Incomes, and bawl profitable Exclamation with great Enlargement on Commons, and get Thousands by it. In short, we must put a stop to this sharpening Trade of the *Methodists*, or we must all, Man, Woman and Child, join in the Plunder with them. The faithful Dog in the Fable,

84 *The LIFE of the Rev.*

who carried untouched his Master's Dinner about his Neck, when he was overpower'd by Numbers, got one good Mouthful, before he threw it down to the ravenous Invaders.

I am,

Yours, &c.

W.

To Mr. Whitefield.

S I R,

Cardiff, July 17, 1739.

AS corrupt as you would, out of your singular Charity, represent me to the Publick, I am not yet quite so weak as to purchase any of your *Journals* (those Rhapsodies and Repetitions of Spiritual Pride, Vanity and Nonsense) and therefore borrowed your last to inform myself, whether you had really treated me in that false, ungenerous and scurrilous Manner, I accidentally heard you had.—— Nothing but seeing with my own Eyes could convince me, that you who take so much Pains to be thought a Saint, and conclude every Paragraph almost with such devout Ejaculations and Professions of Faith, Piety and Grace, should yet have so little of all Three, as to publish this notorious Falshood. *Journal continued, pag. 46.* At the Inn where we put
up

' up there was an unhappy Clergyman, who
 ' (so far had his Corruptions Dominion over
 ' him) would not go over in the Passage Boat
 ' because I went in it.' These are the very
 Words in your *Journal*. And is it possible you
 can read them without blushing? ' I pray God
 ' rebuke your Spirit, and grant that that Pa-
 ' ragraph may never rise up in Judgment against
 ' you.' *Journal continued*, pag. 89. It is so
 well known, and can be proved by so many
 Witnesses, that I actually did pass over with
 you, and in the same Boat, and at a Time too,
 that I might have had a Passage in another;
 that the most charitable way to account for it
 is, that you were not in your Senses when you
 wrote it, or under that Dereliction mentioned,
Journal continued, pag. 19. ' On a sudden de-
 ' serted and your Strength gone from you.'—
 I could almost venture to appeal to Mr. *Sew-*
ard, your other Brother, that passed over with
 you, and even to yourself, at the Time of your
 Intervals, for the Truth of it. But if you should
 imagine yourself under a Necessity of persisting
 in the Denial of it (as your Honour and Ve-
 racity are so nearly affected by it) it will be
 proved upon you by the Testimonies of several
 credible Persons, who went over at the same
 Time, and in the same Boat with us. In the
 mean time, to convince the Publick of your
 great Modesty and sacred Regard to Truth, I
 shall content myself with such a Proof of it,
 as, it's presumed, you yourself will not object to.
 It is a Paragraph out of a Letter of yours I

have by me, which you favoured me with, in Answer to one I sent you in *March* last.

Abergavenny, April 5, 1739.

Reverend Sir,

EXcess of Business prevented my answering your Letter sooner, and now I have but a few Moments; I never told any one that I disputed with you, and confuted you in every Thing you advanced; so far from it, that *I said, that I talked all the while I was in the Boat*, and you would not speak a Word to me, &c.

George Whitefield.

How inconsistent is this Part of your Letter, with the above Paragraph in your *Journal*. In the latter you tell the Publick, ‘I would not go over in the Passage Boat because you went in it;’ in the former you acknowledge I was in the same Boat, but ‘would not speak a Word to you.’ Admitting either Part of the Contradiction to be true, the other must be false.——When I read your Letter to a bigotted *Methodist* (pointing at the same Time to the Paragraph in your Journal) he was startled at it; and desired to read it himself, as if he doubted of my reading it right. He had no sooner satisfied himself, than he cries out, Is it possible Mr. *Whitefield*, so full of God and the *Holy Ghost*, could be

be guilty of so barefaced a Contradiction; This, says he, is surely his Hand-writing (taking a Letter of yours out of his Pocket, and comparing it with yours to me) but why may not the Printer be mistaken?——The wilful and notorious Falshood of the Paragraph in your *Journal* appearing so clearly under your own Hand, can you have the least Pretence to resent my turning your own charitable Stile upon you, 'That the Spirit of Lying and 'Slander had so far Dominion over you,' that though your own Conscience must remind you it was false, yet you would publish it in your *Journal*, 'That I would not go over with you 'in the Passage Boat because you went in it.' And all (it seems) for the Sake of that stupid as well as uncharitable Remark, 'Alas, thought 'I, this very Temper would make Heaven it 'self unpleasant to that Man, if he saw me 'there.' *Journal continued*, pag. 46. Uncharitable as it represents me to the Publick to be of such a Temper, which my actual passing over with you, would convince any Person but yourself, to be false: Stupid, as it supposes Passions even in Heaven, and that the Sight of you there would disturb and destroy my Happiness; after such Falshoods, Prevarications and Malice, I won't answer for myself, but a Sight of you there might perhaps surprize me. Before I have done with this Paragraph in your Letter, I beg leave to observe, how well you can shuffle and prevaricate upon Occasion. You had (it seems) complained to

your few Followers at *Cardiff*, 'that I would
 ' not speak a Word to you in the Boat, though
 ' you talked all the while to me.' But in your
 Letter to me you express yourself with more
 Reserve and Caution, with a Design to have
 a come off at last, if there should be a Neces-
 sity. 'I talked all the while I was in the Boat,
 ' and you would not answer me.' An indif-
 ferent Person would presently imagine, you
 talked all the while to me. But I ask you,
 good Sir, upon your Honour, upon the Faith
 of a New-born Christian, that Faith you so
 much pretend to; did you talk to me (I
 don't say all the while) but once only, during
 the whole Passage? I presume you won't say
 so in Print, because you have already denied
 in Print that I pass'd all over with you. But
 it is well known, and the same credible Wit-
 nesses that are ready to prove I actually did
 pass over with you, are likewise ready to at-
 test, that you did not so much as once talk to
 me. — Nor is it true, that you talked all
 the while you was in the Boat. Have you
 forgot that you, Mr. *Seward*, and your other
 Brother, sang Hymns the best part of the Pas-
 sage? till the Pilot, hindered by your Noise
 from hearing the Man appointed to look out,
 and to direct him in the Dark how to steer,
 convinced you by our common Danger of the
 Unseasonableness of it, and obliged you to
 give over. After that indeed, you talked all
 the while; but to whom? And with whom?
 With, and to Mr. *Seward*, and your other
 Brother.

Brother. And if with them only, what Reason had you to complain (more than I certainly had of you) of my not speaking to you during the Passage? Was it to insinuate, what a prophane as well as corrupt Wretch I was, not to take Notice of, and speak to the godly Mr. *Whitefield*, whom such Crowds followed and adored? Or was it to make your Brethren believe, that I was afraid to enter into Discourse with so potent a Reasoner as you conceive yourself to be? Whatever be the Reason, the Complaint happily and providentially serves to furnish me with a Proof under your own Hand, that all you put in your *Journal* is not Gospel; and that though you had the Weakness to assert in it, 'That I would not go over in the Passage Boat because you went in it,' yet in your Letter you acknowledge I did. Who after this dares call in question your Title to the *New Birth*, *Spirituality* and *Saintship*. Great Pains are taken by yourself, or Somebody for you, to represent you as a Prodigy of Piety. And in a late pretended Answer to the Reverend Mr. *Tucker's* Reply, it is said, 'That the Operations of the Spirit upon your Soul, are attended with very extraordinary Use and Benefit in encouraging and assisting you in that strict and exemplary Way of holy Living, which makes you so bright an Ornament to the Christian Profession.' Can it be consistent with such a Character, to take a Pleasure in being abusive and scurrilous, and to print known and direct Falshoods for the

the Sake of such bitter and uncharitable Remarks, as even a natural and unregenerate Man would blush to be the Author of? It is no unreasonable Request, that you would forgive me, at least, if while those wilful Lies of me continue unretracted and unexpunged in your *Journal*, I continue to question your Sincerity; and to conclude, that whatever Spirit you pretend to be actuated by, it cannot be the Spirit of God. For the Fruits of the Spirit are *Love, Gentleness, Meekness and Truth*. That Truth is not so sacred with you as it should be, will farther appear from another Paragraph in your Letter, viz. 'I never advised my dear Brother Mr. *Howel Harris* not to go into holy Orders; on the contrary, I persuaded him to it: But if without Cause (mark your civil Compliment on the Bishops, as if they would without Cause reject any Candidate, worthy of it and qualified for it) 'so worthy a Person should be rejected, I say now, as I often said before, I would have him go on Discoursing, and he may do as much Good without it.' What? Is not an outward Call to the Ministry necessary? And a Clergyman of the Church of *England* preach such Doctrine? Compare this Declaration with your Conference with the *Quakers*, *Journal continued*, pag. 54. where you say, 'That their Arguments for omitting the outward Signs of Baptism and the Lord's Supper, and for having no outward Call to the Ministry were not at all Convincing.' Ad-
mirable

mirable Consistency! But tho' you had the Confidence to deny that you advised Mr. *Howel Harris* not to offer himself for Holy Orders; yet a Person of Understanding and Credit, and (till the Time of your giving that Advice) your Admirer, will testify, that at a private Conference, to which he was admitted, he heard you advise him not to do it; with this hopeful and fanatical Argument, That the Success the Holy Spirit had bless'd his Labours with, was a sufficient Evidence and Proof of his Divine Commission, and he need no other.' And yet his boasted Success upon Enquiry is this (not much unlike your own) he has alienated the Affections of ignorant *People* from their *Parish Ministers*, and sent most of them to *Dissenting Meeting Houses*.

Your charging me, *Journal continued*, pag. 47. with calling you a *Dissenter* in the public Kitchen, is another Falshood, (the usual Consequence of hearing with other Peoples Ears.) Being not in the Kitchen, I could have no Conversation there with any Body about you, and consequently could not call you so, whatever I thought of you. Tho' had you given me then those Reasons you have since in your famous *Journal* and *Letter*, I know, and your own Conscience may suggest, what you deserved to be called. Others (no doubt) perceive you had treated me with a sufficient Rancour already, but your meek Spirit thought otherwise; and, resolved (it seems) right

right or wrong, to blacken me enough, you would vilely insinuate, that I was at Dice in the publick Kitchen, for in that Light you leave it, *pag.* 47. 'When a little after as I passed by (the publick Kitchen just before mentioned) I saw him shaking his Elbow over a Gaming Table'. Had you mentioned this, as in Christian Charity you ought, I should have passed it over, and left it to the Candour of the Reader. For the real Truth is this. A Gentleman that went with me to *Bristol* against the *Welsh* Feast on the First of *March*, and was then on his Return home with me, after waiting several Hours for a Passage, proposed diverting ourselves a little at Back-Gammon (the Tables lying on the Window before us) and in the Hall or Parlour where we dined. This happened to be just before your Reverence arrived. This is all the Foundation for that scurrilous Part of your *Journal*. In such a View where is the gross Immorality of it? But the ugly Features you have painted it in, by making a publick Kitchen the Scene of Action, and by using the harshest Phrase to express it by, you discover plainly the inward Venom and Rancour of your Heart, and how you would gladly have the Publick conceive of it.

You foresaw, that a true, fair, and candid Representation of it would not answer your charitable Purposes, nor furnish you with Matter for bringing in the Clergy in your sly and grave Remark upon it, *pag.* 47. But your
own

own strict Regard for the Canons and Constitutions of the Church appears in your *Journal* only, not in your Practice. Let two or three Instances serve for all. Is your Praying and Preaching in the Fields agreeable to the Canons? Which you impiously assert in several Places of your *Journal* are so well pleasing to the Almighty, that he prefers them even to the Decency of Divine Worship in the Church: though God himself long ago declared by the Prophet, *My House shall be called an House of Prayer for all People*, Isaiah liii. 7. And by the Psalmist informs us of his high Esteem and Approbation of it, *Here will I dwell for I have a Delight therein*, Psal. cxxxii. ver. 14. Are clandestine Marriages without a License (or with such a License as would be almost Blasphemy only to repeat after you) consistent with the Orders and Constitutions of the Church. Or is Feasting on such Days as the Church requires Abstinence and Fasting upon, agreeable to its Prescriptions and Rules? And yet on *Ass-Wednesday* last, after a refreshing Breakfast at the Water-side, after another Refreshment you acknowledge in your *Journal* at *Newport*, you had afterwards an elegant Dinner at the *White-Lyon* in *Cardiffe*, with the famous Mr. *Howel Harris* on one hand, and a Dissenting Teacher on the other. I have often heard of some Spiritualists that used to Feast upon a Calve's Head on the 30th of *January*, in Contempt and Ridicule of the Day; your Feasting so elegantly on another strict Fast seems to have been done with
the

the like View and Design; at least is a pregnant Instance of your Obedience to the Rules of the Church; and a glaring Proof of your great Mortification and Self-denial. And yet you would gladly have the Publick believe you eat no Dinner at all. For you artfully pass over in Silence that Part of the Day, and mention only at the Conclusion of that Day's Farce, that you eat a little Supper, sung a Hymn and went to Bed, *pag. 117.* Abstemious Man! Was that little Supper owing to a voluntary Mortification and Abstinence, or to the repeated Refreshments and Entertainments of the Day.

Upon the whole; let any impartial Person take a serious View of your Falshoods, Inconsistencies, Prevarications, malicious Insinuations, your Feasting on so strict a Fast of the Church, and compare it with what you so virulently exclaim against in me at the Water-side, and then judge whose Conduct is most likely to be a 'Stumbling-block to Thousands.' You would not forgive me, perhaps, if I omitted taken Notice of the only Instance of Modesty in your whole *Journal*, which is your not mentioning the Clergyman's Name you found at the Water-side; and whose Character you endeavour to blacken by such barefaced Falshoods and malicious Misrepresentations, conscious of his Innocence, and of having advanced nothing in his Defence but what is strictly true, he is not ashamed to subscribe himself

10 OC 61

NATH. WELLS.

Mr.

Mr. George Whitefield. 95

Mr. *Whitefield* is now set out for *Pensilvania* in the *West-Indies*, and from thence intends to proceed to *Georgia*; but just before his Departure, wrote an Answer to the Bishop of *London's* Pastoral Letter, to which I refer the curious Reader.

F I N I S.



James Cull. Bilpin
July 23rd 1802

10 OC 61

Elis. Ault

Elis.

Samuel Ault

Samuel. Aults

Book of Quärridon 1790

Steel Not my Book

For Fear of Shame

For heaving you see

the ~~monstrous~~ ~~monstrous~~

Samuel ~~Spots~~ ~~Spots~~

Steel